



1995

A grammar sketch of the Kaki Ae language

John M. Clifton
SIL-UND

Follow this and additional works at: <https://commons.und.edu/sil-work-papers>

Recommended Citation

Clifton, John M. (1995) "A grammar sketch of the Kaki Ae language," *Work Papers of the Summer Institute of Linguistics, University of North Dakota Session*: Vol. 39 , Article 2.

DOI: 10.31356/silwp.vol39.02

Available at: <https://commons.und.edu/sil-work-papers/vol39/iss1/2>

This Article is brought to you for free and open access by UND Scholarly Commons. It has been accepted for inclusion in Work Papers of the Summer Institute of Linguistics, University of North Dakota Session by an authorized editor of UND Scholarly Commons. For more information, please contact zeinebyousif@library.und.edu.

A Grammar Sketch of the Kaki Ae Language*

John M. Clifton

Kaki Ae is a non-Austronesian language spoken by approximately 300 people on the south coast of Papua New Guinea. It is at best distantly related to any other language in Papua New Guinea. This paper presents a brief grammar sketch of the language, including discussion of the phonology, sentences, phrases, words, and morpheme categories. Three appendices include a Kaki Ae to English Lexicon, an English to Kaki Ae word finder list, and seven short texts.

1. Introduction

The Kaki Ae language is spoken by approximately 300 people living along the south coast of Papua New Guinea in six villages southeast of Kerema Gulf Province of Papua New Guinea. There is minimal variation between the different villages. Brown (1973) refers to the language by the Toaripi designation Raepa Tati, or 'Hill Tati'. The people have no generally recognised name for their language, but many dislike the designation Tati since they feel it refers to 'bush people' in Toaripi. In fact, the phone [t] is nonexistent in Kaki Ae. The consensus of the speakers I worked with was that the language should be called Kaki Ae, from *kaki*, a modified form of [tati], and *ae* 'language'.¹

Kaki Ae is surrounded by Kamea, Akoye,² Keuru, Opau, Tairuma,³ and the Kaipi dialect of Toaripi. The first two are members of the Angan language family, while the others are members of the Eleman language family. All have considerably more speakers than does Kaki Ae. Wurm and Hattori (1981) classify Kaki Ae as a family-level isolate in the Eleman stock, apparently based on the word lists reported by Brown (1973). This classification follows Brown's statement that, 'My investigations suggest that Raepa Tati has its nearest affinity with the Eleman language family.' (p. 286)

*This analysis is based on work carried out under the auspices of the Papua New Guinea Branch of the Summer Institute of Linguistics in November 1993. The fieldwork was underwritten by a grant from UNESCO administered through the Research School of Pacific Studies of the Australian National University. I am grateful to the many Kaki Ae speakers who gave of their time to talk about their language and traditions, and especially to Jeremiah Mehau and Robbie Mora who worked with me for a week at Ukarumpa transcribing texts and helping to clear up grammatical problems. The sociolinguistic situation is discussed in Clifton (1994).

¹Grimes (1992) lists the name of the language as Tate, with the code TBD. Alternate names listed are Raepa Tati, Tati, Lorabada, and Lou.

²Lloyd (1973) refers to Kamea as Kapau and Akoye as Lohiki; Wurm and Hattori (1981) refer to Kamea as Hamtai.

³Tairuma is referred to as Uaripi by Brown.

Brown does not report any percentages of similar forms, but my analysis of the data reported results in percentages between 14% and 17%. Most of the similar forms, however, are almost identical. This suggests that the similarities may be due to borrowing, not genetic relationship. The borrowing hypothesis is supported by the fact that in several instances Kaki Ae speakers can identify a form reported by Brown as a borrowed form and give the 'true' Kaki Ae form. For example, I was told the true Kaki Ae form for 'louse' is /amuri/, not /saruta/ (cf. Kaipi /sarutʃa/); 'bark (of tree)' is /βeraʔa/, not /ruru/ (cf. Kaipi /ruru/⁴); 'sand' is /fae/, not /kekene/⁵ (cf. Kaipi /kekere/). Thus, I believe the claim that Kaki Ae is related to the Eleman languages is questionable even at the stock level.

2. Phonology

The phonemic inventory of Kaki Ae includes the eleven consonants and ten vowels shown in Table 1.

Table 1: Phonemes of Kaki Ae

p		k	ʔ	i ī	u ū
m	n				o ō
ɸ β	s	h		ε ē	
	l				ɑ ǣ
w					

Stress is always penultimate.

There are no closed syllables or syllable initial consonant clusters. Therefore all consonants may occur in only two positions: word-initially and intervocalically. Most consonants may occur in both positions, the possible exceptions being /ʔ/ and /w/. The situation for /w/ is discussed with vowel sequences. Regarding /ʔ/, I have found no evidence for a word-initial contrast between /ʔV/ and /V/. There is, however, contrast between these sequences morpheme-initially in the following forms.

/εlεɑ-ʔε-ʔεnɑ/	'I see you (sg)'
/εlεɑ-ε-ʔεnɑ/	'I see you (pl)/them'

Therefore it is not unreasonable to expect that a contrast between /ʔV/ and /V/ may well be found in word-initial position.

There is allophonic variation for two of the consonant phonemes. The phoneme /l/ varies between [l] and [d] word-initially, and between [l] and [r] intervocalically, as shown in the following forms.

/lale/	[la.rε ~ da.rε ~ da.lε]	'sun'
/alo/	[a.ro ~ a.lo]	'head'

When intervocalic /l/ is realised as [l], word-initial /l/ is realised as [r], that is, /lare/ cannot be realised as *[la.lε].

⁴/βeraʔa/ (recorded by Brown as /meraʔa/) is the general word for 'skin' in Kaki Ae; /ruru/ is the general word for 'skin' in Kaipi.

⁵Brown gives /fae foʔolo/ as an alternate form for 'sand'.

The phoneme /β/ varies between [b] and [m] word-initially, and between [β] and [v] intervocalically, as shown in the following forms.

/βɛɾaʔa/	[bɛ.ɾa.ʔa ~ mɛ.ɾa.ʔa]	'skin'
/ɛβɛɾa/	[ɛ.βɛ.ɾa ~ ɛ.vɛ.ɾa]	'dog'

The contrast between nasal and oral vowels is clear after oral consonants as shown in the following examples.

/ao/	'you'	vs. /ãʔo/	'a swamp'
/aʔo/	'ladle'	vs. /ãʔõ/	'large bilum'
/ɛama/	'bird sp.'	vs. /ẽa/	'house'
/ɛhɛ/	'that'	vs. /ẽhẽ/	'yes'
/ɛʔɛlo/	'white'	vs. /ẽʔẽ/	'coconut'
/iʔi/	'piece of food'	vs. /ĩʔĩha/	'to burn'
/oʔɛka/	'to make'	vs. /õʔẽha/	'to try to do'
/oʔiamuha/	'to put'	vs. /oʔĩ/	'to say'
/uʔuli/	'centipede'	vs. /ũʔũka/	'two'

After nasal consonants there does not seem to be a distinction; all vowels seem to be nasalised. Most sequences of vowels are all oral. The only sequence of nasal vowels found thus far is in /ãẽʔa/ 'that'. The following words with sequences of nasal vowel followed by oral vowel have been found.

/ãoʔa/	'swamp'
/ẽa/	'house'
/ẽaʔa/	'that's all'
/ẽaʔĩʔa/	'same'
/nɛʔũa/	'1st plural object agreement suffix'
/ũa/	'to put into'
/ũani ~ ũaʔi/	'someone'

The sequence /ão/ is a diphthong; all other sequences are across syllable boundaries. No monomorphemic forms with sequences of oral followed by nasal vowels have been found, although such sequences have been found across morpheme boundaries in words like /ɛɾɛ-amu-hɛ-ãʔɛ/ 'did you see it?'. The sequence /ɛã/ is also across syllable boundaries.

No long vowels have been found. Eight diphthongs have been found: /ɛi eu æ ai au ao oi ou/. The diphthong /ɛi/ is realised as phonetic [ei]. Examples are given in Table 2 for all eight diphthongs in five environments whenever possible: word-initial, between consonants, word-final, before a vowel, and after a vowel.

Table 2: Diphthongs in Kaki Ae

ɛi	/ɛisi/	'banana'	/mɛima/	'hornbill'	/βɛiβɛi/	'long'
eu			/lɛuha/	'to go around'		
æ	/aɛna/	'betelnut'	/naɛlo/	'who?'	/φaɛ/	'sand'
	/ɛnaɛa/	'to buy'				
ai	/aipalo/	'pig'	/φaiʔaφaiʔa/	'wet'	/apaɛ/	'young'
	/aieʔi/	'fire'				
au	/auʔiha/	'to say'	/φaula/	'garden'	/mɛhaw/	'heavy'
	/auale/	'spider'				
ao	/aolaka/	'make (canoe)'	/kaola/	'unripe'	/nao/	'I'

oi		/koiʔala/	'another'	/boi/	'spear'
ou	/oulaha/	'to remove'	/leouha/	'to swim'	

In addition to these diphthongs, the following eleven sequences of vowels occurring across syllable boundaries have been found: /eo ea oe oa io ie ia ui ue uo ua/. The only sequence not found is /iu/. Examples are given in Table 3 for all eleven sequences in as many of the same environments as for diphthongs as possible for each sequence.

Table 3: Vowel Sequences across Syllable Boundaries

eo	/leou/	'to swim'				
ea	/ɛama/	'bird sp.'	/βeaʔe/	'cockatoo'	/φelea/	'to jump'
			/enaεa/	'to buy'		
oe	/oela/	'new'	/moεa/	'old'	/noε/	'nose'
oa			/koale/	'a trip'	/φoa/	'vine type'
io			/siolo/	'dry season'	/aio/	'clay pot'
ie	/iε/	'green parrot'	/aieʔi/	'fire'		
ia	/siahu/	'power'	/sia/	'okari tree'	/φaia/	'arrow type'
ui	/φuia/	'moon'				
ue			/haʔuehumo/	'to cough'	/mue/	'to return'
uo	/uo/	'mountain'				
ua	/ūaha/	'he put it into'	/φuani/	'seed'	/laluα/	'cassowary'
			/auale/	'spider'		

A comparison of the sequences in Table 2 with those in Table 3 shows that syllabification of vowel sequences is predictable. Sequences are always realised as one syllable (that is, they are diphthongs) if the second vowel is higher than the first. They are two syllables if the first vowel is higher than the second or if the two vowels are equal in height.

Sequences of three vowels generally also follow these principles of syllabification. A word like /φaia/ [φai.α] 'arrow type' syllabifies as two syllables. Since the second vowel is higher than the first or third vowel it syllabifies with the first vowel and forms a separate syllable from the third vowel. A word like /moεa/ [mo.ε.α] 'old', on the other hand, syllabifies as three syllables since the second vowel is equal in height to the first vowel and higher than the third. Thus it forms a separate syllable from either the first or third vowel.

In this context the questionable nature of the phonemic status of /w/ can be discussed. There are apparent contrasts between /w/ and /u/ as shown in the following example.

/warehava/	'first'
/ūaha/	'put into something'

However, such contrasts are rare and only in initial position. In fact, only two words have been found with initial /w/, one of which alternates with /u/ (/wāʔi/ [wā.ʔi ~ u.ā.ʔi] 'to go down'). The one phonetic occurrence of word-medial [w] is in /φuia/ [φu.i.α ~ φwi.α] 'moon'.

There do not seem to be widespread morphophonemics in evidence. There are modifications in the pronouns, especially in the diphthongs, that are outlined in section 6.3. There is also general reduction of sequences of identical vowels across morpheme boundaries. For example,

[εreaμʉɛna] ‘I see it’ is derived from /εlea-amu-ʉɛna/ (cf. [εreaʉεʉɛna] < /εlea-ʉε-ʉɛna/ ‘I see you’, [ariamuʉɛna] < /ali-amu-ʉɛna/ ‘I throw it’, and [ariʉεʉɛna] < /ali-ʉε-ʉɛna/ ‘I throw you’). When the second vowel in the sequence is nasal, the remaining vowel is also nasal as in [αβahãʉε] < /αβa-ha-ãʉε/ ‘did he go up?’. Finally, /ʔ/ is deleted after a consonant across a morpheme boundary as in [amamenu] < /ama-m-ʉenu/ ‘I hit it’. This is easily explained in terms of the general constraint against consonant clusters.

3. Sentences

Sentences in Kaki Ae can be categorised as simple, complex, or compound. Simple sentences contain only one clause, while complex and compound sentences contain more than one clause.

3.1 Simple Sentences

There are two types of simple sentences: verbal and nonverbal.

3.1.1 Verbal Sentences

Verbal simple sentences contain verbs. The basic form of a verbal sentence is given in (1).

- (1) NP_{subj} (NP_{obj1} (NP_{obj2})) V

That is, a verbal sentence consists of a subject noun phrase followed by one or two optional object noun phrases, followed by a verb. In addition, various adverbial words or phrases can occur between any of these major constituents.

Verbal sentences can be classified as intransitive, transitive, or ditransitive, depending on how many object noun phrases can be present. Sentences which cannot contain an object noun phrase, as shown in (2), are intransitive.

- (2) Nao Kereva-ma wãʹi-ʹena.⁶
 1s Kerema-LOC go.down-1sS
 ‘I’m going down to Kerema.’

Sentences which may contain only one object noun phrase, as shown in (3-6), are transitive.

- (3) Aiparo-ro nao erea-ne-ha.
 pig-ERG 1s see-1sO-3sS
 ‘The pig sees me.’
- (4) Erahe aiparo ere-amu-ʹani.
 3p pig see-3sO-2/3pS
 ‘They see the pig.’

⁶The orthography used in the examples is as follows: oral vowels /a e i o u/ are ⟨a e i o u⟩, nasal vowels /ã ẽ ĩ õ ũ/ are ⟨ã ẽ ĩ õ ũ⟩, consonants /p k ʔ m n ɸ s h w/ are ⟨p k ʹ m n f v s h w⟩, the consonant /l/ is ⟨l⟩ word-initially and ⟨r⟩ word-medially. The following abbreviations are used in glosses:

CONT	continuous	IRR	irrealis	PL	plural	Q	question
ERG	ergative	LOC	locative	POSS	possessive	RDP	reduplication
IMP	imperative	NEG	negative				

Pronouns are indicated by a combination of 1, 2, or 3 to indicate person and s or p to indicate number; verbal agreement suffixes have an additional S or O to indicate agreement with subject or object.

- (5) Era nao faha-ma o'i-ne-ha.
3s 1s table-LOC put-1sO-3sS

'He put me on the table.'

- (6) Era hau'ani akiva-ma asi-amu-ha.
3s sweet.potato knife-LOC cut-3sO-3sS

'He cut the sweet potato with a knife.'

Sentences which may contain two object noun phrases, as shown in (7), are ditransitive.

- (7) Nu-ro evera mono ini-amu-'ena.
1p-ERG dog boy give-3sO-1pS

'We gave the dog to the boy.'

When the subject is a noun phrase (as opposed to a pronoun), a referential pronoun frequently follows.

- (8) Kurokuro erahe oharo moha ve'i-'ani...
cuscus 3p tree ? sit-2/3pS

'Cuscus sit in trees...'

Time adverbials can occur sentence-initially, sentence-finally, or between the subject and verb.

- (9) a. Lafi aru ona-ha.
yesterday man go-3sS
'Yesterday the man went.'
- b. Aru lafi ona-ha.
man yesterday go-3sS
'Yesterday the man went.'
- c. Aru ona-ha lafi.
man go-3sS yesterday
'Yesterday the man went.'

Locative adverbials can occur sentence-finally or between the subject and verb, as shown by (2) and (10).

- (10) Nao wā'i-'ena Kereva-ma.
1s go.down-1sS Kerema-LOC

'I am going down to Kerema.'

I have labeled the affix *-ro* in (3, 7) as an ergative marker. It is true that it occurs only on subjects of transitive verbs. However, it does not occur on all subjects of transitive verbs, as shown in (4-6). As in many other PNG languages, it seems to occur most commonly where there is potential ambiguity as to which noun phrase is the subject. No object in either transitive or ditransitive sentences receives any morphological marking.

As shown in the above examples, verbs take suffixes agreeing in person and number with the subject and object noun phrases. In ditransitive sentences the verb agrees in person and number with the semantic recipient, not the semantic patient.

- (11) Erahe aiparo himiri nao ne-ni-'ani.
3p pig many 1s give-1sO-3pS

'They gave many pigs to me.'

If there is no overt subject or object noun phrase, the verb will still take suffixes agreeing with the understood subject, as in (12), or with the understood object, as in (13).

- (12) Noa-'au, eisi lire-'au, hau'ani ore-'au, o'i-m-'enu.
taro-PL banana sucker-PL sweet.potato leaf-PL put-?-1pS

'We plant taro, banana suckers, and sweet potato leaves.'

- (13) Aiparo-ro erea-ne-ha.
pig-ERG see-1sO-3sS

'The pig sees me.'

As shown in (13), the subject of a transitive sentence can also be marked with the ergative marker *-ro*, even if the object is not overt.

Most verbs may be used only intransitively or transitively. Some verbs, however, can be used intransitively or transitively; one such verb is *ara* 'to burn'. When *ara* is used intransitively, as in (14a), it takes no object agreement suffix, and the subject cannot take the ergative suffix. When it is used transitively, as in (14b), it takes an object agreement suffix and the subject may take the ergative suffix.

- (14) a. Aie'i ara-ha.
fire burn-3sS

'The fire is burning.'

- b. Aie'i-ro ɛa ar-amu-ha.
fire-ERG house burn-3sO-3sS

'The fire is burning the house.'

The verb *ehera* 'to be hungry' never takes an overt subject, although it always takes the third singular subject agreement affix. It also takes object agreement affixes agreeing in person and number with the one overt noun phrase.

- (15) a. Nao ehera-ne-ha.
1s hungry-1sO-3sS

'I am hungry.'

- b. Ofe ehera-e-ha.
2p hungry-2/3pO-3sS

'You (pl) are hungry.'

The morpheme *ehera* can also be used as a noun, as discussed in section 5.1.

Two slightly different constructions are used for negative statements following the basic distinction in the language between realis and irrealis. (See section 5.1 for a discussion of the realis/irrealis distinction.) In both constructions the verb is in the irrealis mood. If the corresponding positive statement is in the realis mood, the negative morpheme *ore* is used, as shown in (16-17).

- (16) a. Aru era ma-ha.
man 3s come-3sS

'The man came.'

- b. Aru ore ma-na-ra.
man NEG come-?-IRR

'The man did not come.'

- (17) a. Nao era koarai-amu-'ena.
 1s 3s help-3sO-1sS
 'I am helping him.'
- b. Nao era ore koarai-amu-ra.
 1s 3s NEG help-3sO-IRR
 'I am not helping him.'

The negative morpheme *ore* can occur before or after the object, as shown in (18).

- (18) a. Era ore evera ama-amu-ra.
 3s NEG dog hit-3sO-IRR
 'He did not hit the dog.'
- b. Era evera ore ama-amu-ra.
 3s dog NEG hit-3sO-IRR
 'He did not hit the dog.'

If the corresponding negative statement is in the irrealis mood, the negative morpheme *one* is used, as shown in (19).

- (19) a. Pani'ira aru era ma-na-ra-ha.
 tomorrow man 3s come-?-IRR-3sS
 'Tomorrow a man will come.'
- b. Aru one ma-na-ra-ha.
 man NEG come-?-IRR-3sS
 'The man will not come.'

The differences in the internal constituency of the verb itself are discussed in section 5.1.

Commands are marked by verbal morphology. Generally the second person subject is not specified. Otherwise, imperative sentences are not differentiated from declarative sentences. Verbs in negative commands are also in the irrealis mood, but the negative morpheme *vaika* is used.

- (20) a. On-e!
 go-IMP
 'Go!'
- b. Vaika ona-ra!
 don't go-IRR
 'Don't go!'

3.1.2 Verbless Sentences

The basic form of verbless sentences is given in (21).

- (21) NP_{subj} Complement

The subject may be any noun phrase, including a simple noun or pronoun. The complement may be a noun phrase as in (22-23), an adjective as in (24-25), or an adverbial as in (26-27).

- (22) Era ava'ivori.
 3s old.man
 'He is an old man.'

- (23) Ē'a aiparo.
that pig
'That is a pig.'
- (24) Ehe aiparo era hi'ivira.
that pig 3s big
'That pig is big.'
- (25) No-verē napara era ahara-fe ū'ūka.
1s-POSS father 3s brother-PL two
'My father has two brothers./My father's brothers are two.'
- (26) Aiparo faura-ma.
pig garden-LOC
'A pig is in the house.'
- (27) Aiparo era vehe.
pig 3s yonder
'The pig is over there.'

As with verbal sentences, anaphoric pronouns frequently follow subject noun phrases as in (24, 25, 26).

Negative verbless sentences are constructed according to the formula in (21), with the addition of sentence-final *ore'ea* 'nothing', as shown in (28-30).

- (28) Ē'a aru ore-'ea.
that man NEG-thing
'That's not a man.'
- (29) a. Aiparo ěa (lue) ore-'ea.
pig house in NEG-thing
'A pig is not in the house.'
- b. Aiparo ěa fe'u ore-'ea.
pig house under NEG-thing
'The pig is not under the house.'
- (30) No-verē napara era ahara-fe ū'ūka ore-'ea.
1s-POSS father 3s brother-PL two NEG-thing
'My father does not have two brothers.'

3.1.3 Questions

There are two types of questions: yes-no questions and information questions. There are two constructions for yes-no questions, one for verbal sentences and one for verbless sentences. In the case of verbal sentences the suffix *-ā'e* is added to the verb, as in (31-33).

- (31) Ofe Kereva-ma wā'i-'ani-ā'e?
2p Kerema-LOC go.down-2/3pS-Q
'Are you (pl) going down to Kerema?'

- (32) Era mao-h-ä'e?
3s dance-3sS-Q

'Is he dancing?'

- (33) Ao aiparo ere-amu-he-ä'e?
2s pig see-3sO-2sS-Q

'Did you see the pig?'

In the case of verbless sentences the morpheme *ä* is added in sentence-initial position, as in (34-35).

- (34) Ä ne'e aiparo?
Q this pig

'Is this a pig?'

- (35) Ä ë'a aiparo ëa lue-ma?
Q that pig house in-LOC

'Is that a pig in the house?'

There is a class of quality verbs that forms questions with initial *ä* instead of with the suffix *-ä'e*.

- (36) Ä ë'a ara'a ho'u-ha?
Q that canoe break-3sS

'Is that canoe broken?'

Content questions are formed by filling one of the positions in a sentence with an interrogative pronoun. This is true for both verbal sentences, as shown in (37-40), and verbless sentences, as shown in (41-43). The interrogative pronoun can fill a noun position, as in (37-38, 41-42), or an adverbial position, as in (39-40, 43).

- (37) Naero ona-ra-ha Kereva-ma?
who go-IRR-3sS Kerema-LOC

'Who is going to Kerema?'

- (38) Era ena'i fa'ari-ma üa-ha?
3s what string.bag-LOC put-3sS

'What did he put in the string bag?'

- (39) Ao ka'a-ma ona-ra-veha?
2s where-LOC go-IRR-?

'Where are you going?'

- (40) Ao enaha'u ona-ra-veha Kereva-ma?
2s when go-IRR-? Kerema-LOC

'When are you going to Kerema?'

- (41) È'a naero ëa-ma?
that who house-LOC

'Who is in the house?'

- (42) È'a enena'i-ro ëa-ma?
that what-ERG house-LOC

'What is in the house?'

- (43) Enaha'u aiparo ěa lue-ma?
 when pig house in-LOC
 'When was the pig in the house?'

Sometimes the normal yes-no question suffix *-ä'e* is also added to verbs in content questions.

- (44) Era ena'i ere-amu-h-ä'e?
 3s what see-3sO-3sS-Q
 'What did he see?'
- (45) Ao ka'a-ma aena o'i-he-ä'e?
 2s where-LOC betelnut put-2sS-Q
 'Where did you put the betelnut?'
- (46) Aiparo ka'a-m-ä'e?
 pig where-LOC-Q
 'Where is the pig?'

3.2 Conjoined and Complex Sentences

Conjoined and complex sentences consist of more than one clause. This discussion of compound and complex sentences is tentative; it does not even account for many of the sentences in the texts which accompany this grammatical sketch. Many of the observations made in this discussion are made on the basis of elicited sentences, although most of the structures discussed also occur in the texts.

In many cases the two clauses are simply juxtaposed, with no conjunction, as in (47-53).

- (47) Ara'a ho'u-ha era feha-ha.
 canoe break-3sS 3s spoil-3sS
 'The canoe broke, it's spoiled/no good.'
- (48) Ara'a ho'u-ha, era a-a feha-mo-ha.
 canoe break-3sS 3s make-3sO spoil-?-3sS
 'The canoe broke, he made it and it got spoiled.'
- (49) Ara'a era ore ho'u-ra, era namaia.
 canoe 3s NEG break-IRR 3s good
 'The canoe is not broken, it's good.'
- (50) Aru-ro ara'a ama ho'u-mo-ha.
 man-ERG canoe hit break-?-3sS
 'The man hit the canoe and broke it.'
- (51) Ao ma-na aiparo ere-amu-he-ä'e?
 2s come-? pig see-3sO-2sS-Q
 'Did you come and see the pig?'
- (52) Ona lo'u-ma, hina-m-enu narakau ne-i-enu.
 go village-LOC arrive-?-1p food eat-?-1pS
 'Going to the village, we will arrive and eat.'

- (53) Aru evera am-amu-ha evera ona-ha.
man dog hit-3sO-3sS dog go-3sS

'The man hit the dog, and the dog went.'

Juxtaposition is also used for adversative and comparative sentences. In these sentences there is some point of opposition between the two clauses: in (54-55) the first clause is positive while the second is negative; in (56) the first clause is irrealis while the second is realis; and in the comparative (57) there is opposition between the adjectives *hi'ivira* 'big' and *paka'u* 'small'.

- (54) Evera-ro no-vere aiparo au-ha, oki-'a o-vere ore-'ea.
dog-ERG 1s-POSS pig kill-3sS one-? 2s-POSS NEG-thing

'The dog killed my pig but not yours.'

- (55) Nao epa-ma ona-ena oki-'a ao ore ona-ra.
1s bush-LOC go-1s one-? 2s NEG go-IRR

'I went to the bush, but you didn't go.'

- (56) Nu'u aiparo au-ra-veha ø'ø-'enu-ma li'o-ha.
1p pig kill-IRR-when try-1pS-when run.away-3sS

'We tried to kill the pig, but it ran away.'

- (57) No-vere aiparo era hi'ivira, era-vere aiparo paka'u.
1s-POSS pig 3s big 3s-POSS pig small

'My pig is big, his pig is small./My pig is bigger than his.'

The conjunctions *pe* 'and' and *kape* 'and' are used to show sequential action, as shown in (58-63). The subject agreement marker is optional on the first verb when the subject of the two clauses is identical.

- (58) Aru evera am-amu kape ona-ha.
man dog hit-3sO and go-3sS

'The man hit the dog and went.'

- (59) Aru aiparo amu kape na-ha.
man pig get:3sO and eat-3sS

'The man got the pig and ate it.'

- (60) Amu-'e-pe faha-ma o'i-amu-e!
get:3sO-IMP-and platform-LOC put-3sO-IMP

'Get it and put it on the table!'

- (61) Nu'u amu-'enu-pe faha-ma o'i-amu-'enu.
1p 3sO-1p-and platform-LOC put-3sO-1p

'We got it and put it on the table.'

- (62) Ona aiparo ere-amu-e-pe ma-n-e.
go pig see-3sO-IMP-and come-?-IMP

'Go see the pig and come back.'

- (63) Era Kereva-ma ona-kape narakau enaea-ha.
3s Kerema-LOC go-and food buy-3sS

'He went to Kerema and bought food.'

The conjunction *o* 'or' is used for alternative sentences, as in (64-65).

- (64) Ao Kereva-ma ona-ra o lo'u-ma ve'i-ra?
 2s Kerema-LOC go-IRR or village-LOC sit-IRR

'Are you going to Kerema or staying in the village?'

- (65) Ao Kereva-ma ma'i-ra o ore-'ea?
 2s Kerema-LOC go.down-IRR or NEG-thing

'Are you going down to Kerema or not?'

Reason-result sentences consist of two juxtaposed clauses. The reason clause begins with *ipi* 'reason/because'. Either of the two clauses may come first as shown in (66), but when the reason clause comes first as in (66b) it is marked by a sharp rise in intonation at the end of the clause. There is no such intonational marking when the result clause is first, as in (66a).

- (66) a. Era narakau one na-ra-ha ipi era eka-ka.
 3s food NEG eat-IRR-3sS reason 3s sick-3sS

'He cannot eat because he is sick.'

- b. Ipi era eka-ka, era narakau one na-ra-ha.
 reason 3s sick-3sS 3s food NEG eat-IRR-3sS

'Because he is sick, he cannot eat.'

Time clauses are marked by the locative suffix *-ma* as in (67-70). Since *-ma* normally occurs with noun phrases (see section 4.2.1), this analysis claims time clauses are treated as nominalisations.

- (67) Aru ona-ha-ma mono evera am-amu-ha.
 man go-3sS-LOC boy dog hit-3sO-3sS

'When the man went, the boy hit the dog.'

- (68) Napara-ro sia-ne-ha-ma ona-'ena.
 father-ERG send-1sO-3sS-LOC go-1sS

'When father sent me I went.'

- (69) Era-ro mini la'i-ha-ma isi-ha.
 3s-ERG bird shoot-3sS-LOC fall-3sS

'When he shot the bird it fell.'

- (70) Era-ro ma-na-ra-ha-ma nao aika'u haua-nana.
 3s-ERG come-?-IRR-3sS-LOC 1s now afraid-?

'When he comes, I will be afraid.'

When the event referred to in the time clause has not yet occurred, as in (70), the verb is in the irrealis mood.

Contrary-to-fact conditional clauses begin with *ape* 'for' and end with the conjunction *lo'erama*, as shown in (71-72). I am analysing the final *-ma* of *lo'erama* as the locative suffix; I am treating conditional clauses, like time clauses, as nominalisations.

- (71) Ape nao lare li'i lo'era-ma, nao kivi-'ena-pe-ra-ra.
 for 1s day remaining then-LOC 1s work-1sS-and-IRR-IRR

'If I had time, I would have done it.'

- (72) Ape era-ro one ma-na lo'era-ma, aiparo ere-amu-kape-ra-ra.
 for 3s-ERG NEG come-? then-LOC pig see-3sO-and-IRR-IRR

'If he would have come, he would have seen the pig.'

Some verbs take sentential objects. One such verb is *ore* 'to know', as illustrated in (73).

- (73) a. Era ore-ha kere'a-ma ona-ra-ha.
 3s know-3sS path-LOC go-IRR-3sS

'He knows where to go.'

- b. Nao ore-'ena kere'a-ma ona-nao.
 1s know-1sS path-LOC go-1s

'I know where to go.'

4. Phrases

Three types of phrases are described in this section: noun phrases, adverb phrases, and intensifier phrases.

4.1 Noun Phrases

Common noun phrases have the structure in (74).

- (74) (Demonstrative)(Place)(Noun) Noun (Adjective)(Numeral)(Limiter)

'Place' refers to a nationality, village, or ethnic group, as illustrated in (75-76).

- (75) ripi aru 'Toaripi man'
 Uriri aru'u 'Uriri leaders'
 Lau aru 'European man' (< *lau* 'axe')

- (76) Dem Place Noun Adj Num
 ē'a Uriri aru-'u vori-vori ū'ūka
 that Uriri man-PL big-PL two

'those two Uriri leaders'

Other examples of adjectives of quality are given in (77).

- (77) aru hi'ivira 'big man'
 evera paka'u 'small dog'

Noun-noun constructions are used in two ways. First, as illustrated in (78), the first noun can function as an adjective, specifying a quality of the head noun. Second, as illustrated in (79), the construction can be a partitive construction in which the first noun indicates the whole and the second noun indicates the part. Structurally there is no difference between these two uses of noun-noun constructions.

- (78) aiparo narakau 'pig food'
 lo'u evera 'village dog'

- (79) oharo ore 'tree'
 aro u'umo 'head hair'

The only limiter is *uma'i* which has the sense of 'the very' or 'exactly' as illustrated in (80).

- (80) pani'ira uma'i 'just tomorrow'
 aiparo uma'i 'the very pig'

Possessive noun phrases have the structure in (81).

- (81) NP_{Possessor} *vere* NP_{Possessed}

Generally the possessor is a concrete entity as in (82a,d,e), but the possessor can be abstract, as in (82b,c). A possessive noun phrase can also be embedded as the possessed noun phrase in a larger possessive noun phrase, as illustrated in (82e). A possessive noun phrase may also be the noun phrase in an adverbial phrase, as in (82d).

- (82) a. *mono vere aiparo* 'the boy's pig'
 b. *ma'uri vere ae* 'life's story'
 c. *aika'u vere testimoni* 'today's testimony'
 d. *nu-vere maiena-ma* 'in front of us'
 e. *no-vere naora-vere fa'ari* 'my mother's bilum'

The possessive morpheme *-vere* also occurs in other constructions which I do not fully understand. In the paraphrases in (83a,b), *vere* occurs with the one form of the agreement suffix, but not with the other, as shown by the ungrammatical forms in (83c,d).

- (83) a. *Erahe ara'a oki-vere kivi-a-'ani.*
 3p canoe one-POSS work-3sO-2/3pS
 'They are making one canoe.'
 b. *Erahe ara'a oki kivi-amu-'ani.*
 3p canoe one work-3sO-2/3pS
 'They are making one canoe.'
 c. **Erahe ara'a oki kivi-a-'ani.*
 3p canoe one work-3sO-2/3pS
 d. **Erahe ara'a oki-vere kivi-amu-'ani.*
 3p canoe one-POSS work-3sO-2/3pS

Noun phrases can be conjoined by *la* as in (84), or by juxtaposition as in (85). Use of the conjunction *la* is more common when only two noun phrases are conjoined.

- (84) *Robbin la Jeremiah la Kereva-ma ona-'ani.*
 Robbin and Jeremiah and Kerema-LOC go-2/3pS
 'Robbin and Jeremiah went to Kerema.'
 (85) *Robbin, Jeremiah, Jon, erahe Kereva-ma ona-'ani.*
 Robbin Jeremiah John 3p Kerema-LOC go-2/3pS
 'Robbin, Jeremiah, and John went to Kerema.'

Relative clauses occur before the head of the relative clause. There is no overt noun phrase in the relative clause which is coreferential with the head noun phrase; neither is there any anaphoric pronoun in the relative clause. The head noun phrase can be the subject of the main clause as in (86-87), or the object of the main clause, as in (88-89).

- (86) *No-vere aiparo au-ha aru ūa'i Kereva-ma ona-ha.*
 1s-POSS pig kill-3sS man someone Kerema-LOC go-3sS
 'The man who killed my pig went to Kerema.'

- (87) È'a faura hasi'avai-ha aiparo uma'i epa-ma li'o-ha.
 that garden ruin-3sS pig very bush-LOC run.away-3sS

'The very pig that ruined that garden ran away to the bush.'

- (88) Nao no-vere aiparo au-ha aru ūani ere-amu-'ena.
 1s 1s-POSS pig kill-3sS man somebody see-3so-1sS

'I saw the man who killed my pig.'

- (89) Nao no-vere faura hasi'avai-ha aiparo uma'i au-'ena.
 1s 1s-POSS garden ruin-3sS pig very kill-1sS

'I killed the very pig that ruined my garden.'

In (86-89) the head noun phrase is coreferential with the implied subject of the relative clause. I have not been able to find any examples of relative clauses in which the head noun phrase is coreferential with an implied object. Attempts to elicit such examples have resulted in conjoined sentences, as in (90).

- (90) Nao È'a faura ere-amu-'ena, aiparo-ro hasi'avai-'amu-ha.
 1s that garden see-3sO-1sS pig-ERG ruin-3sO-3sS

'I saw the garden that the pig spoiled.'

4.2 Adverb Phrases

Adverb phrases include phrases indicating location, time, or manner.

4.2.1 Locative Phrases

The unmarked locative suffix is *-ma*. The meaning of *-ma* depends on the semantics of the noun and verb in the clause. With verbs of motion like *ava* 'to go up' and *wä'i* 'to go down', *-ma* indicates the goal of motion, as illustrated in (91-92).

- (91) Era uo-ma ava-ha.
 3s mountain-LOC go.up-3sS

'He went up the mountain.'

- (92) Nao Kereva-ma wä'i-ena.
 1s Kerema-LOC go.down-1sS

'I'm going down to Kerema.'

With verbs of position like *ve'i* 'to sit/stay' or *lea* 'to stand', *-ma* indicated the unmarked position for the particular noun. For a noun like *faha* 'platform/table' the unmarked position would be on the surface; therefore, *faha-ma* means 'on the table'. For a noun like *faura* 'garden' which refers to an area of land the unmarked position would be in or at the area; therefore, *faura-ma* means 'at/in the garden'. Similarly, with a verb of position *uo-ma* means 'at the mountain'.

With verbs of motion *mape* indicates the source of motion, as illustrated in (93-95).

- (93) Era ěa mape ama'u-ha.
 3s house from come.out-3sS

'He came out of the house.'

- (94) Era uo mape wä'i-ha.
3s mountain from go.down-3sS

'He came down the mountain.'

- (95) Nao Kereva mape ava-'ena.
1s Kerema from go.up-1sS

'I am coming up from Kerema.'

Both source and goal can be indicated with verbs of motion, as illustrated in (96).

- (96) Nao lo'u mape Kereva-ma wä'i-ena.
1s village from Kerema-LOC go.down-1sS

'I am going down from the village to Kerema.'

The locative suffix *-ma* can be augmented with various positional particles to further specify location, as shown in (97).

- | | |
|-----------------------|--------------------------|
| (97) faha fe'u-ma | 'under the table' |
| ëa lue-ma | 'in the house' |
| ëa maima-ma | 'beside the house' |
| ëa maiena-ma | 'in front of the house' |
| ëa poe-ma | 'outside the house' |
| ëa ho'e-ma | 'near the house' |
| ëa apa-ma | 'behind the house' |
| ëa ho'e-ma | 'near the house' |
| ëa apa-ma | 'behind the house' |
| ëa au-ma | 'on the house' |
| ëa t'ũka moha fihi-ma | 'between the two houses' |

Many of these positional particles are body parts. For example, *maiena* is 'forehead', *poe* is 'side', *apa* is 'back', and *fihi* refers to the 'middle' fingers, that is, the ones next to the thumb. The other particles apparently have no synchronic meaning. While these particles are generally used with verbs of position, they can be used with verbs of motion, as illustrated in (98).

- (98) Era ëa lue-ma ure-ha.
3s house in-LOC go-3sS

'He went into the house.'

4.2.2 Time Phrases

Basic time phrases and the time words they are built from are listed in (99).

- | | |
|--------------------|--------------------------------|
| (99) aika'u | 'today' |
| lafi | 'yesterday' |
| pani'ira | 'tomorrow' |
| pani'ira ivirahama | 'day after tomorrow' |
| fuia | 'month' |
| apa fuia | 'next month' |
| manera fuia | 'last month' |
| ho'ora | 'night' |
| aika'u ho'ora | 'tonight' |
| lafi ho'ora | 'last night (yesterday night)' |
| manera ho'ora | 'night before last' |
| sioro | 'year' |

apa sioro	'next year'
manera sioro	'last year'

The word for 'month', *fuia*, also means 'moon'; the word for 'year', *sioro*, also means 'dry season' (November through January).

4.2.3 Manner

There are a few manner phrases. The instrumental is marked by the general locative suffix *-ma*.

- (100) akiva-ma 'with a knife'

Accompaniment is marked by *moha*.

- (101) a. ahara moha 'with the (his) brother'
 b. oharo moha 'with the tree'

This morpheme is also used in the expression for between in (97) above. The expression in (101b), *oharo moha*, occurred in one text in the clause 'Cuscuses sit in trees'. Its usage here may reflect a perception that the tree accompanies the cuscus (opossum) in general.

4.3 Intensifier Phrases

There are two ways to intensify an adjective or an adverb. The first, the suffix *-ao* 'very', has been found in only one phrase.

- (102) ʔa ho'ema'ao 'very near the house'

The second, *ha'eka* 'very', is used extensively.

- (103) ekakau himiri ha'eka 'very many things'
 aiparo hi'ivira ha'eka 'very big pig'

5. Words

5.1 Verbs

All verbs take subject agreement suffixes (SAS) which agree with the subject in person and number. These affixes are listed in section 6.1. The third plural SAS can be used in place of the third singular SAS with third singular subjects, as shown in (104b); the third singular SAS cannot be used with third plural subjects, as illustrated in (104c).

- (104) a. Aru oki lea-ha.
 man one stand-3sS
 'One man is standing.'
- b. Aru oki lea-'ani.
 man one stand-3pS
 'One man is standing.'
- c. *Aru ʔi'uka lea-ha.
 man two stand-3sS

In addition to SAS's, transitive and ditransitive verbs take object agreement suffixes (OAS) which agree with the object in person and number. These affixes are listed in section 6.1. The OAS

occurs between the verb root and the SAS. The third singular OAS is optional, as illustrated in (105).

- (105) a. Evera-ro no-verē aiparo au-amu-ha.
dog-ERG 1s-POSS pig kill-3sO-3s

‘The dog killed my pig.’

- b. Evera-ro no-verē aiparo au-ha.
dog-ERG 1s-POSS pig kill-1sS

‘The dog killed my pig.’

The OAS agrees with the indirect object (goal), not the direct object (patient), for the ditransitive verb *ini* ‘to give’, as shown in (106).

- (106) a. Era aiparo oki ofe ini-e-ha.
3s pig one 2p give-2pO-3sS

‘He gave you (pl) one pig.’

- b. Era aiparo himiri nao ne-ni-ha.
3s pig many 1s give-1sO-3sS

‘He gave me many pigs.’

There are no tense distinctions in Kaki Ae. Instead, there is a general distinction between realis and irrealis. Realis is unmarked, while *-ra* marks irrealis. The use of the irrealis mood has been outlined above. In simple sentences it generally marks either future action or negation. When it marks a future action it occurs before the SAS, as illustrated in (107).

- (107) Era pani’ira na-ra-ha.
3s tomorrow eat-IRR-3sS

‘Tomorrow he will eat.’

When it occurs in a negative sentence, the SAS does not occur.

- (108) Era evera ore am-amu-ra.
3s dog NEG hit-3sO-IRR

‘He did not hit the dog.’

There is at least one occurrence of the irrealis that I cannot explain.

- (109) Nao ara’a feha-ra ere-amu-’ena.
1s canoe spoil-IRR see-3sO-1sS

‘I saw the rotten canoe.’

Most other morphemes which appear as verbal suffixes in the texts are conjunctions which occur word-finally. It is unclear whether these are part of the verb or separate words, as I have not found criteria on which to make consistent word breaks. One other morpheme which occurs word internally is *-m*, as shown in (110).

- (110) Opa haima ika la’u-m-enu-pe, y’r-m-enu-ma...
first bush self clean-?-1pS-and burn-?-1pS-LOC

‘First we clear the bush, when it is cleared...’

This morpheme appears to have a habitual connotation. It is used consistently in this one procedural text, but even the same story teller does not use it in another procedural text.

Reduplication is occasionally used to indicate continuous aspect, as shown in (111).

- (111) ...nane oki veri-veri...
 fish one pull-CONT
 '...they keep pulling in fish...'

At least one verb, *a* 'to get', takes different forms with singular and plural objects.

- (112) a 'get (sg)' o'a 'get (pl)'

Either form can be used with a plural object, but only *a* can be used with a singular object.

- (113) a. Nao aiparo oki a-'ena.
 1s pig one get-1sS
 'I got one pig.'
- b. *Nao aiparo oki o'a-e-'ena.
 1s pig one get-3pO-1sS
- c. Nao aiparo himiri a-'ena.
 1s pig many get-1sS
 'I got many pigs.'
- d. Nao aiparo himiri o'a-e-'ena.
 1s pig many get-3pO-1sS
 'I got many pigs.'

At least one verb, *ini* 'to give', takes different forms with first person versus nonfirst person objects.

- (114) ne 'give (me/us)' ini 'give (you/he/she/them)'

This verb also takes a slightly different set of OAS's than do other verbs; this is discussed further in section 6.1.

The morpheme *ehera* 'hungry' can be used as either a verb, as in (115a), or as a noun, as in (115b).

- (115) a. Nao ehara-ne-ha.
 1s hungry-1sO-3sS
 'I am hungry.'
- b. Nao nane ehara-ro o'a-ne-ha.
 1s fish hungry-ERG get-1sO-3sS
 'Fish hunger got me./I am hungry for fish.'

5.2 Nouns

The only noun morphology is differentiation of singular and plural. The most general way to form plurals is by using the suffix *-voro*. This affix can be used on human nouns, as in (116a), animate nouns, as in (116b), inanimate nouns, as in (116c), and even mass nouns, as in (116d). In the case of mass nouns, *-voro* means 'much'.

- | | | | |
|-------|----------|------------|----------|
| (116) | Singular | Plural | |
| a. | ā'u | ā'uvaro | 'woman' |
| | aru | aruvaro | 'man' |
| | aruā'u | aruā'uvaro | 'person' |

b. aiparo	aiparovoro	'pig'
evera	everavoro	'dog'
mini	minivoro	'bird'
nane	nanevoro	'fish'
c. aie'i	aie'ivoro	'fire'
ara'a	ara'avoro	'canoe'
d. aime	aimevoro	'water'

A second way to form plurals is by using the affix *-fe*. This affix can be used with most kinship terms, as shown in (117).

(117) Singular	Plural	
napara	naparafe	'father'
naora	naorafe	'mother'
onera	onerafe	'sister'
ahara	aharafe	'brother'
laira	lairafe	'aunt'
anaure	anaurefe	'uncle'
nomara	nomarafe	'in-law'

At least two kinship terms cannot take the affix *-fe*. Instead they have separate plural forms, as shown in (118). Both of these terms can be used as common nouns ('boy' and 'girl') or as kinship terms ('son' and 'daughter').

(118) Singular	Plural	
mono	moroua	'son, boy'
murua	murua'u	'daughter, girl'

Finally, there is at least one noun that forms the plural by reduplication.

(119) aua	'child'	aua'aua	'children'
-----------	---------	---------	------------

Although most, if not all, nouns have plural forms, the singular form is generally used, as illustrated in (120).

(120) ...aua	erahe	ore	naora	era	kapora	koare	mape	ma-ha.
	child 3p	know	mother	3s	fishing	trip	from	come-3sS
	'...the children know the mother will come from the fishing trip.'							

6. Morpheme Categories

6.1 Verbal Agreement Suffixes

The use of subject agreement suffixes (SAS) and object agreement suffixes (OAS) is discussed in section 5.1. The set of SAS's is listed in (121).

(121) -'ena	'first singular'
-he/ke	'second singular'
-ha/ka	'third singular'
-'enu	'first plural'
-'ani	'second/third plural'

Most verbs take *-he/-ha* with second and third singular subjects; a minority take *-ke/-ka*. No verbs take *-he/-ka* or *-ke/-ha*.

The OAS's are listed in (122).

(122)	-ne	'first singular'
	-e	'second singular'
	-amu/a	'third singular'
	-ne'üa	'first plural'
	-e	'second/third plural'

I have not found any conditioning factors for the alternation in the third singular OAS.

One verb, *ini* 'to give', takes a slightly different set of OAS's, as listed in (123).

(123)	-ni	'first singular'
	-e	'second singular'
	-Ø	'third singular'
	-ni'üa	'first plural'
	-e	'second/third plural'

The *e* in the regular set of first person OAS's corresponds to *i* in the OAS's for the verb *ini* 'to give'; the regular third singular OAS *-amu/a* corresponds to *-Ø*. As noted in section 5.1, the OAS's generally agree in person and number with the indirect object for the ditransitive verb *ini* 'to give'. When the direct object is plural, however, the first plural OAS is *-nu'üa* instead of *-ni'üa*, while the first singular OAS remains *-ni*, as shown in (124).

(124)	ne-ni-'ani	'they gave them to me'
	ne-nu'üa-'ani	'they gave them to us'

6.2 Verb Roots

Verb roots are classified by whether they can be used in intransitive, transitive, or ditransitive clauses. As noted in section 3.1.1, some verbs can be used in more than one type of clause. Verbs are also classified as to the form of the second and third singular SAS they take (see section 6.1).

6.3 Personal Pronouns

There are six pronouns distinguished by person (first, second, and third) and number (singular and plural). There are no distinct dual forms, nor is there a distinction between inclusive and exclusive.

(125)	nao	'1s'	nu'u	'1p'
	ao	'2s'	ofe	'2p'
	era	'3s'	erahe	'3p'

The possessive forms are derived from these basic forms by adding the possessive suffix *-vere*. The *ao* diphthong in the first and second singular forms is reduced to *o*, and the first plural form *nu'u* is shortened to *nu*.

(126)	novere	'1s'	nuvere	'1p'
	overe	'2s'	ofevere	'2p'
	eravere	'3s'	erahevere	'3p'

The ergative forms are derived from the basic forms by adding the ergative suffix *-ro*. The *ao* diphthong in the first and second singular forms is reduced to *a*, the first plural form *nu'u* is shortened to *nu*, and the final *e* in the second and third plural forms becomes *o*.

(127)	naro	'1s'	nuro	'1p'
	aro	'2s'	oforo	'2p'
	eraro	'3s'	erahoro	'3p'

6.4 *Demonstrative Pronouns*

There are three demonstrative pronouns which refer to the distance of the object from the speaker. All three can be used adverbially (here/there/yonder) or adjectivally (this/that/yond).

- (128) ne'e 'here/this'
 ehe/ɛ'a 'there/that'
 ɛa'ehe'a/vehe'a 'yonder/yond'

6.5 *Interrogative Pronouns*

The basic interrogative pronouns are listed in (129).

- (129) naero 'who'
 ena'i/enena'i 'what'
 enaha'u 'when'
 ene(ipi)veha 'why'
 ka'a-ma 'where'

6.6 *Nouns*

Nouns are divided into classes on the basis of which affix they take to form plurals. For more discussion, see section 5.2.

6.7 *Adjectives*

Adjectives can be divided into two classes: those which occur before the noun and those which occur after the noun. As outlined in section 4.1, the adjectives which occur before the noun are adjectives of nationality or place of origin, while those that occur after the noun are adjectives of quality. Adjectives of quality denote colour as in (130a), quantity as in (130b), size or dimensions as in (130c), or quality as in (130d).

- (130) a. epore 'black'
 e'ero 'white'
 nano 'yellow'
 o'u 'green'
 viro 'red'
- b. himiri 'many'
 hoi 'few'
 pirari 'few'
 kau'ara 'some'
- c. hi'ivira 'big'
 paka'u 'small'
 veivei 'long'
 au 'short'
- d. ani 'old'
 moea 'old'
 apai 'young'
 oera 'new'
 mehau 'heavy'
 kine 'ripe'
 kaora 'unripe; not heavy'

namaia	'good'
feha	'bad (with sores)'
hove'a	'correct'
no'a	'straight'
lohoru	'round'
fā'ifā'i	'wet'
hara'o	'dry'
hahe'a	'warm'
hahu'u	'cold'
eani	'left (side)'
haune	'right (side)'

6.8 Numerals

The counting system is based on 'two' and 'five', as shown in (131).

(131) oki	'one'
ū'ūka	'two'
ū'ūka oki	'three' (also ū'ūka pau'a)
ū'ūka ū'ūka	'four'
upu oka'i	'five'
(upu) oka'i oka'i	'ten'

The words for 'five' and 'ten' are based on *upu* 'arm, hand' and *oka'i* 'side'.

Appendix A: A Kaki Ae – English Lexicon

The 450 entries in this dictionary come from the texts in Appendix C, the SIL standard word list (including the Swadesh 100 word list), and miscellaneous words elicited during text analysis and general conversations. The part of speech is in parentheses after the vernacular form; this designation should be treated with a healthy dose of skepticism, especially in the case of verbs of quality versus adjectives. Positional particles discussed in section 4.2.1 are designated as 'pp', or postpositions.

Verbs that take second and third singular agreement suffixes beginning in *k* are so marked along with the part of speech. All other verbs take suffixes beginning in *h*. Nasal vowels are treated the same as oral vowels for the purpose of alphabetisation, while ⟨'⟩, the glottal stop, comes last in the alphabet.

<i>a</i> (vt: <i>o'aeha</i> with pl. obj.) to get: <i>Nao evera</i> <i>o'ae'ena</i> . 'I got many dogs.'	<i>ahi</i> (vt) to cut (alternant: <i>asi</i>)	<i>aki</i> (n) body
<i>ā</i> yes-no question marker	<i>ai</i> (n) sago	<i>akiva</i> (n) knife
<i>ae</i> (n) word; language	<i>aie'i</i> (n) fire	<i>ama</i> (vt) to hit
<i>aena</i> (n) betelnut	<i>aika'u</i> (adv) now; today	<i>ama'u</i> (vi) to come out
<i>äë'a</i> (pro) that	<i>aime</i> (n) water	<i>ame</i> (n) breast
<i>ahara</i> (n) brother	<i>aimumu</i> (n) calf of leg	<i>amere</i> (n) grass skirt
<i>ahena</i> (n) liver	<i>aino</i> (n) spittle	<i>-amu</i> (afx) third person singular object marker
	<i>aio</i> (n) clay pot (traditional)	<i>amuri</i> (n) louse
	<i>aiparo</i> (n) pig	<i>ana</i> (vi) to laugh

<i>anara</i> (n) mouth	<i>-au</i> (afx) plenty	<i>eka</i> (vi: <i>k</i>) to be sick
<i>ane</i> (n) rubbish	<i>aua</i> (n) child	<i>ekakau</i> (pro) something
<i>ane 'e</i> (adv) here (synonym: <i>ne 'e</i>)	<i>auare</i> (n) spider	<i>ekalesia</i> (n: from Greek) church, or member of church
<i>ani</i> (adj) old, used for animal	<i>Au 'arari</i> (n) God	<i>ekau</i> (pro) something
<i>anipe</i> (conj) then	<i>au 'i</i> (vt) to say	<i>eke</i> (n) the fourth and fifth fingers (counting from the thumb)
<i>anure</i> (n) husband	<i>ava</i> (vi) to go up	<i>ema 'i</i> (v) to prepare
<i>ao</i> (pro) you (sg)	<i>ava 'ivori</i> (n) old man	<i>emera</i> (vt) to tell
<i>aora</i> (vt: <i>k</i>) to make grass skirt (<i>amere</i>) or canoe (<i>ara 'a</i>)	<i>a 'e</i> (vi: <i>k</i>) to walk	<i>enaea</i> (vt) to buy
<i>äo 'a</i> (n) a swamp	<i>-ä 'e</i> (afx) yes-no question marker	<i>enaha 'u</i> (pro) when?
<i>apa</i> (n) back: <i>aki apa</i> 'entire back'; (pp) after: <i>apa fuia</i> 'next month'; <i>apa sioro</i> 'next year'	<i>a 'o</i> (n) traditional ladle made of coconut shell and stick	<i>enape</i> (n) crocodile
<i>apai</i> (adj) young, used for animal	<i>ä 'ö</i> (n) a large string bag	<i>ena 'i</i> (pro) what?
<i>ape</i> (pp) for	<i>ä 'u</i> (n) woman	<i>ene</i> (pro) why
<i>ara</i> (v) to burn	<i>a 'uvori</i> (n) old woman	<i>enena 'i</i> (pro) what?
<i>ara 'a</i> (n) canoe	<i>-e</i> (afx) imperative marker	<i>epe</i> (n) bush
<i>arepo</i> (n) a fly	<i>-e</i> (afx) third plural object agreement	<i>epore</i> (n) charcoal; (adj) black
<i>are 'e</i> (n) shellfish	<i>ëa</i> (n) house	<i>era</i> (pro) he, she, it
<i>ari</i> (vt) to throw something	<i>eama</i> (n) a black bird about the size of a chicken	<i>erahe</i> (pro) they
<i>aro</i> (pro) you (sg:subject)	<i>eani</i> (adj) left (direction)	<i>eraro</i> (pro) he, she, it (subject)
<i>aro</i> (n) head	<i>ëa 'a</i> (interjec) that's all	<i>ere</i> (n) stone
<i>aru</i> (n) man	<i>ëa 'i 'ao</i> (pro) same	<i>erea</i> (vt) to see
<i>arua 'u</i> (n) person	<i>ehe</i> (adj) that: <i>ehera</i> 'that one'	<i>ero</i> (vi) to turn, also used when the water turns and is coming in, becoming high tide
<i>aru 'u</i> (n) people	<i>ëhë</i> (interjec) yes	<i>esi</i> (vt) to wear
<i>ase</i> (n) sugarcane	<i>ehera</i> (v) hungry: <i>nao eheraneha</i> 'I am hungry'; <i>nu 'u eherane 'üaha</i> 'we are hungry'; <i>erahe eheraeha</i> 'they are hungry'; <i>erahe eheraeraha</i> 'they will be hungry'	<i>evera</i> (n) dog
<i>asena</i> (vt) to eat		<i>evera</i> (vt) to tell someone
<i>asi</i> (vt) to cut small things		<i>ë 'a</i> (pro) that
<i>asia</i> (vt) to cut		<i>e 'e</i> (vt) to chop
<i>au</i> (vt) to shoot, to kill		<i>ë 'ë</i> (vt) to dig something up
<i>au</i> (adj) short	<i>ehune</i> (n) nape of neck	
<i>au</i> (pp) on	<i>eisi</i> (n) banana	

<i>ē'ē</i> (n) coconut	<i>fuia</i> (n) moon; month	<i>hehe</i> (vt) to clear rubbish from the garden
<i>e'ero</i> (adj) white	<i>fu'iha</i> (adj) full (used for liquid or dry items)	<i>heka</i> (adv) far
<i>fae</i> (n) sand	<i>-ha</i> (afx) third singular subject agreement	<i>here</i> (n) belly
<i>fafaro'a</i> (n) the place where canoes are kept	<i>haeke</i> (v) to make strong	<i>hereane</i> (n) intestine
<i>faha</i> (n) platform, used for table	<i>hafafia</i> (n) a bush fowl, nests on ground	<i>himiri</i> (adj) many: <i>himiri ha'eika</i> 'all; many (over 1000)'
<i>faia</i> (n) arrow with flat, broad tip for pigs	<i>hafu</i> (vt) to meet someone	<i>hina</i> (vi) to arrive
<i>fai'afai'a</i> (adj) wet	<i>hahe</i> (vt) to take useless skin off	<i>hinehine</i> (adj) previous: <i>hinehine fuia</i> 'month in the past'; <i>hinehine ho'ora</i> 'night in the past'; <i>hinehine sioro</i> 'year in the past'
<i>fari</i> (n) story	<i>hahe'a</i> (adj) hot; warm	<i>hi'ivira</i> (adj) big
<i>faura</i> (n) garden: <i>nao faura ena</i> 'I am doing the garden'; <i>ao faurahe</i> 'you are doing the garden'	<i>hahu'u</i> (adj) cold	<i>hohiri</i> (n) heart
<i>fave</i> (vi) to bark	<i>haima</i> (n) bush	<i>hoi</i> (adj) few
<i>fa'apai</i> (vt) to open	<i>haisa</i> (n) arrow with 3 to 4 tips for birds	<i>homa</i> (vt) to stab something using knife or spear
<i>fa'ari</i> (n) small string bag used for carrying betelnut and related items; basket	<i>hara'o</i> (adj) dry	<i>homa'i</i> (vt) to push foot into mud to push ka'i out of holes
<i>-fe</i> (afx) plural	<i>hasi'avai</i> (vt) to ruin	<i>hove'a</i> (adj) correct; to be fit; period of time
<i>feha</i> (v) to spoil	<i>haua</i> (n) rat	<i>ho'ora</i> (n) night: <i>ho'ora'ini</i> 'midnight'
<i>fehara</i> (adj) bad; with sores	<i>haua</i> (vi) be afraid	<i>ho'u</i> (vi) to break
<i>fehea</i> (vt) to husk coconuts, sugarcane, betelnut	<i>hauka</i> (adj) straight	<i>huru</i> (vi) to fall down
<i>fera</i> (n) leg or foot	<i>haune</i> (adj) right (direction)	<i>hu'a</i> (n) a block of wood
<i>ferea</i> (vi) to jump	<i>hauraia</i> (n) thigh of leg	<i>hu'u</i> (n) tooth
<i>ferea</i> (vt) to pull out from something	<i>hau'ani</i> (n) sweet potato	<i>ie</i> (n) green parrot
<i>fe'u</i> (pp) under	<i>hava</i> (vt) to cut open	<i>ifia</i> (n) mosquito
<i>fih</i> (n) the first and second fingers (counting from the thumb); middle	<i>havaro</i> (n) wallaby	<i>ika</i> (pro) self
<i>finu</i> (n) an island	<i>hava'u</i> (n) show	<i>ini</i> (n) eye
<i>foa</i> (n) vine type, short	<i>haveha</i> (conj) and then	<i>ini</i> (vt: <i>ne</i> first person object) to give
<i>fua</i> (vt) to carry	<i>ha'eka</i> (adv) very	
<i>fuani</i> (n) seed	<i>ha'uehumo</i> (vi) to cough	
	<i>ha'uhave'i</i> (vi) to sit	
	<i>-he</i> (afx) second singular subject agreement	
	<i>heafo</i> (n) a struggle; (vi) to struggle	

<i>inimu</i> (n) fingernail or toenail; claw	<i>-ke</i> (afx) second singular subject agreement	<i>lamu</i> (vt) to plant stick in ground to tie canoe to
<i>ipi</i> (n) reason	<i>kekese</i> (v) ready	<i>lao</i> (n) axe; when used with <i>ua'i/uma'i</i> it refers to someone of European extract
<i>irahoro</i> (pro) they (subject)	<i>keko</i> (n) a type of bamboo used for building houses and fences	<i>lare</i> (n) day; sun
<i>isani</i> (conj) and	<i>kenekumu</i> (n) frog, green or brown in colour	<i>laro</i> (n) shoulder
<i>isa'a</i> (n) traditional spoon made of coconut shell and stick	<i>kere'a</i> (n) path; road	<i>larua</i> (n) cassowary
<i>isi</i> (vi) to fall from top of something	<i>keta</i> (n) mat woven from pandanas; pandanus	<i>lasi</i> (n) yam
<i>ivare</i> (n) blood	<i>ke'oro</i> (n) the activity of fishing, fishing expedition	<i>lavara</i> (n) the southwest wind, resulting in rough seas
<i>ivi'ira</i> (n) morning	<i>kine</i> (adj) ripe	<i>la'a</i> (vi) to think
<i>i'i</i> (n) a small piece of food	<i>kivi</i> (n) work: <i>nao kivi a'ena</i> 'I am working.'; <i>ao kivi ahe</i> 'you are working'; <i>nu'u kivi a'enu</i> 'we are working'	<i>la'i</i> (vt) to plant
<i>i'i</i> (vt) to burn, as grass; to cook in the fire	<i>koarai</i> (vt) to help	<i>la'i</i> (adj) together
<i>-ka</i> (afx) third singular subject agreement	<i>koare</i> (n) a trip	<i>la'i</i> (vt) to shoot
<i>kai</i> (pp) to	<i>koi'ara</i> (pro) another	<i>-la'i</i> (afx) future
<i>kaia</i> (vi) to paddle	<i>kore'ea</i> (int) no	<i>la'u</i> (vt) clean
<i>kaipe'a</i> (n) arrow with single round tip	<i>koru</i> (n) a small piece of food	<i>lea</i> (vi) to be standing
<i>kane'ea</i> (pro) here	<i>kou'ara</i> (adj) some	<i>leou</i> (vi) to swim (as a fish)
<i>kaomo</i> (vi) the beginning of high tide	<i>kure'ai</i> (n) influence	<i>leu</i> (vi) to go around in no particular direction
<i>kaora</i> (adj) unripe; light, not heavy	<i>kuri'a</i> (adv) already	<i>li</i> (vi) to sleep
<i>kapai</i> (n) orchid	<i>kurokuro</i> (n) cuscus	<i>liave'i</i> (vi) to die
<i>kape</i> (conj) and	<i>la</i> (conj) and	<i>lire</i> (n) sucker
<i>kapora</i> (vi) to fish	<i>lafi</i> (n) yesterday	<i>li'i</i> (n) remaining
<i>karo</i> (vt) to find	<i>lafifi</i> (n) evening	<i>li'o</i> (vi) to run away
<i>kau</i> (n) house	<i>laha</i> (n) a fish species, red in colour	<i>loea</i> (vi) return, travel back
<i>kava</i> (conj) so	<i>laifuru</i> (n) afternoon	<i>lofo</i> (vi) be strong
<i>kavo</i> (n) bat, flying fox	<i>laka</i> (v) to bear fruit	<i>lohoru</i> (adj) round
<i>ka'ama</i> (pro) where?	<i>lamo</i> (adj) only	<i>loku</i> (n) pawpaw
<i>ka'i</i> (n) small green prawn-like creature which lives in the mangrove swamp and is used for bait		<i>loro</i> (n) grass
		<i>loroka</i> (vi) be completed
		<i>lo'era</i> (conj) and; so
		<i>lo'u</i> (n) village

<i>lue</i> (pp) in	<i>mihamiha</i> (n) a scorpion	<i>noa</i> (n) taro sp with one tuber with smaller heart-shaped leaves
<i>luera</i> (conj) then, that moment	<i>mini</i> (n) bird	<i>noani</i> (n) high tide
<i>-ma</i> (pp) locative	<i>moea</i> (adj) old	<i>noe</i> (n) nose
<i>ma</i> (vi) to come	<i>moha</i> (pp) with	<i>nomara</i> (n) an in-law
<i>maia</i> (n) catfish	<i>mono</i> (n) boy; son	<i>nora</i> (n) thumb
<i>maiana</i> (n) tongue	<i>mo'e</i> (vi) to listen	<i>nori</i> (n) snot
<i>maiena</i> (n) forehead; (pp) in front	<i>mo'orea</i> (vt) to tie, as grass for a skirt	<i>no'a</i> (adj) straight
<i>maima</i> (pp) near	<i>mua</i> (vt: <i>k</i>) to drink	<i>no'i</i> (vt) to ask
<i>maina</i> (n) lime	<i>mue</i> (vi) to return	<i>nuro</i> (pro) we (subject)
<i>manera</i> (adj) previous: <i>manera ho'ora</i> 'night before yesterday'; <i>manera fuia</i> 'last month'; <i>manera sioro</i> 'last year'	<i>muhu</i> (vt) to rub, squeezing, as when preparing grass for skirt	<i>nu'u</i> (pro) we
<i>mao</i> (vi) to dance	<i>muka</i> (n) ant: <i>muka hoi</i> 'rice (it looks like ant eggs)'	<i>o</i> (conj) or
<i>mape</i> (pp) from	<i>mumu</i> (n) egg	<i>oe</i> (n) ear
<i>mari</i> (vt) to catch; to hold	<i>murū</i> (n) girl; daughter	<i>oera</i> (adj) new
<i>mavi</i> (n) bandicoot	<i>na</i> (vt) to eat	<i>ofe</i> (pro) you (pl)
<i>ma'ao</i> (adj) early, used for morning; just then	<i>naero</i> (pro) who?	<i>oforo</i> (pro) you (pl:subject)
<i>ma'i</i> (vi) to go down	<i>namaia</i> (adj) good	<i>oharo</i> (n) tree
<i>ma'o</i> (n) oldest brother, first born brother	<i>nanamu</i> (vt) to bite, as a dog bites	<i>ohe'ohe</i> (n) armpit
<i>ma'omuru</i> (n) older sister	<i>nane</i> (n) fish	<i>oka'i</i> (n) side: <i>upu oka'i</i> 'five'; <i>oka'i oka'i</i> 'ten'
<i>ma'uri</i> (n) life	<i>nano</i> (adj) yellow	<i>oki</i> (adj) one: <i>ü'üka oki</i> 'three'
<i>mehau</i> (adj) heavy	<i>nao</i> (pro) I	<i>oko</i> (n) joint: <i>fera oko</i> 'knee; ankle'; <i>upu oko</i> 'elbow; wrist'
<i>meima</i> (n) hornbill	<i>naora</i> (n) mother	<i>ome</i> (interjec) word used when you can't think of the right one
<i>meivi</i> (n) mango	<i>napara</i> (n) father	<i>ome</i> (vt) to make something
<i>memere</i> (n) snake	<i>narakau</i> (n) food	<i>ona</i> (vi) to go
<i>mene</i> (n) sky: <i>mene uru</i> 'cloud'	<i>naro</i> (pro) I (subject)	<i>one</i> (adv) negative
<i>mene</i> (n) root	<i>naume</i> (adv) again	<i>onera</i> (n) younger sister
<i>mero</i> (n) grease, fat	<i>-ne</i> (afx) first singular object marker	<i>onomo</i> (n) auxiliary hair, also used for pig, etc.; feather
<i>merove</i> (n) vine used for tying thatch on roof	<i>ne'e</i> (adj) this: <i>ne'era</i> 'this one'	
	<i>-ne'üa</i> (afx) first plural object agreement	

<i>opa</i> (adv) first	<i>pa'i</i> (adj) same	<i>supi'a</i> (n) spear
<i>oporo</i> (n) dead wood; firewood	<i>pe</i> (conj) and	<i>tiro</i> (n) a container for holding water, traditionally bamboo, coconut shell, or clay pot
<i>ora'e</i> (vt) to show	<i>pirari</i> (adj) few	
<i>ore</i> (n) leaf	<i>piri</i> (n: from English) bean	<i>u</i> (n) chin
<i>ore</i> (vt) to know	<i>pirikari</i> (n) taro sp with plenty of tubers and large heart-shaped leaves	<i>u</i> (vt) to call
<i>ore</i> (adv) not	<i>poe</i> (n) side	<i>üa</i> (vt) to put into
<i>ore</i> (vi: <i>k</i>) to be finished	<i>poko'u</i> (n) throat (generally used with <i>pani</i>)	<i>üani</i> (pro) somebody, used with <i>aru'man'</i> (alternant: <i>üa'i</i> ; <i>uma'i</i>)
<i>ore'ea</i> (pro) nothing	<i>poko'u</i> (n) a type of bamboo used for cooking	<i>ua'i</i> (vi) to go down
<i>orohavu</i> (n) mist	<i>ponu</i> (n) grasshopper	<i>üa'i</i> (pro) someone (alternant: <i>uma'i</i> ; <i>üani</i>)
<i>orora</i> (n) tail	<i>porapora</i> (adj) early, used of morning	<i>uki</i> (n) bone
<i>orora</i> (n) younger brother	<i>po'e</i> (n) heron	<i>ukuri</i> (vt) to hear
<i>oura</i> (vt) remove	<i>pupura</i> (n) hair of beard or armpit	<i>uma</i> (n) smoke; cigarette; tobacco
<i>ovava</i> (vi) to be bright	<i>pura</i> (n) clothing	<i>uma'i</i> (adv) very
<i>ovora</i> (vi) when the water is going back, becoming low tide	<i>-ra</i> (afx) irrealis: information question marker, future tense marker, negative agreement	<i>umu</i> (n) ashes
<i>o'ae</i> (vt) to take many, not used for singular objects	<i>-ro</i> (afx) ergative marker	<i>une</i> (n) breadfruit
<i>o'e</i> (vt: <i>k</i>) to make	<i>sa'i'ore'ea</i> (adv) not long	<i>uo</i> (n) mountain
<i>ö'ë</i> (vt) to try to do (alternant: <i>ome</i>)	<i>se'o</i> (n) a tree sp with edible fruit	<i>upa</i> (n) rain
<i>o'i</i> (vt) to put	<i>si</i> (vi) to get into traveling object	<i>uparare</i> (n) wet season
<i>o'i</i> (vt) to say	<i>sia</i> (n) okari tree	<i>upu</i> (n) arm and hand: <i>upu</i> <i>apa</i> 'back of the palm'; <i>upu faha</i> 'palm of the hand'
<i>o'o</i> (vi: <i>k</i>) gather	<i>sia</i> (vt) to send	<i>urara</i> (n) meat
<i>o'ore</i> (vt) to hunt	<i>siahu</i> (n) power	<i>ure</i> (vi) to go into
<i>o'u</i> (adj) green	<i>sioro</i> (n) year; dry season	<i>uri</i> (n) stick
<i>paira</i> (pro) another	<i>soa'oki'ao</i> (adv) together	<i>uri</i> (vt) to weave
<i>paka'u</i> (adj) small; (n) baby	<i>soka</i> (vi: <i>k</i>) stop	<i>uri</i> (vt) to cook by boiling
<i>pani</i> (n) neck	<i>soka</i> (conj) so	<i>uriri</i> (vi) to run
<i>pani'ira</i> (n) tomorrow	<i>sukerere</i> (n) belief	<i>uru</i> (n) cloud (used with <i>mene</i>)
<i>pao'a</i> (adj) one (used with <i>ü'üka</i> 'two' to make three)		<i>uru</i> (n) name
<i>paua</i> (vi: <i>k</i>) to cry		
<i>pauamo'e</i> (vt) to hear		

<i>u'e</i> (vi: <i>k</i>) to stand up from other position	<i>veahiri</i> (adv) usually	<i>voi</i> (n) spear
<i>ü'üka</i> (adj) two: <i>ü'üka oki</i> 'three'; <i>ü'üka pau'a</i> 'three'; <i>ü'üka ü'üka</i> 'four'	<i>vearovaeka</i> (n) the earth	<i>vorivori</i> (adj) big, referring to many items
<i>u'uma</i> (n) bone of calf of leg	<i>vea'e</i> (n) cockatoo	- <i>voru</i> (afx) plural
<i>u'umo</i> (n) hair (from head)	<i>veha</i> (adv) when	<i>vu'o</i> (vi) to fly (as a bird)
<i>u'uri</i> (n) centipede	<i>vehe</i> (pro) there	<i>warehava</i> (adv) first
<i>vaho</i> (n) wing	<i>veivei</i> (adj) long	<i>wä'ï</i> (vi) to go down
<i>vai</i> (n) river	<i>vera'a</i> (n) skin; bark of tree	- <i>'ani</i> (afx) second or third plural subject agreement
<i>vaika</i> (v) don't	<i>vera'ama</i> (n) body	- <i>'ao</i> (afx) only, used with adjectives
<i>vao</i> (n) a small net with cane circular frame for catching prawns	- <i>vere</i> (afx) possession marker	- <i>'au</i> (afx) plural marker
<i>vaura</i> (n) the northeast wind, resulting in somewhat rough seas	<i>vere</i> (vt) to want	- <i>'e</i> (afx) second singular object marker
<i>va'a</i> (conj) so	<i>veri</i> (vt) to pull something	- <i>'ena</i> (afx) first singular subject agreement
<i>va'a</i> (vi) dead	<i>veru</i> (n) gift	- <i>'enu</i> (afx) first plural subject agreement
<i>va'uva'u</i> (n) butterfly	<i>ve'i</i> (vi) to sit	- <i>'i'i</i> (afx) very
	<i>ve'o</i> (n) wind	
	<i>via</i> (n) mustard, used with betelnut	
	<i>vihu'u</i> (n) star	
	<i>vire</i> (n) the mind	
	<i>viro</i> (adj) red	

Appendix B: An English – Kaki Ae Finder List

This finder list is to be used in conjunction with the dictionary in Appendix A. More information on the individual lexical items can be found in the dictionary. The English words used for the finder list are generally the glosses used in the texts in Appendix C.

afraid: <i>haua</i>	arrive: <i>hina</i>	bandicoot: <i>mavi</i>
after: <i>apa</i>	arrow: <i>faia; haisa; kaipe'a</i>	bark: <i>bera'a</i>
afternoon: <i>laifuru</i>	ashes: <i>umu</i>	bark, to: <i>fave</i>
again: <i>naume</i>	ask: <i>no'i</i>	basket: <i>fa'ari</i>
already: <i>kuri'a</i>	at: <i>ma</i>	bat: <i>kavo</i>
and: <i>isani; kape, pe; la; lo'era</i>	axe: <i>lao</i>	bean: <i>piri</i>
another: <i>koi'ara; paira</i>	baby: <i>paka'u</i>	bear fruit: <i>laka</i>
ant: <i>muka</i>	back: <i>apa</i>	belief: <i>sukerere</i>
arm: <i>upu</i>	bad: <i>fehara</i>	belly: <i>here</i>
armpit: <i>ohe'ohe</i>	bamboo type: <i>keko; poko'u</i>	betelnut: <i>aena</i>
	banana: <i>eisi</i>	big: <i>hi'ivira; vorivori</i>

bird: <i>mini</i>	church: <i>ekalesia</i>	eat: <i>asena; na</i>
bird species: <i>eama; hafafia</i>	claw: <i>inimu</i>	egg: <i>mumu</i>
bite: <i>nanamu</i>	clean: <i>la'u</i>	European: <i>lao</i>
black: <i>epore</i>	clear: <i>hehe</i>	evening: <i>lafifi</i>
block: <i>hu'a</i>	clothing: <i>pura</i>	eye: <i>ini</i>
blood: <i>ivare</i>	cloud: <i>mene uru</i>	fall: <i>huru; isi</i>
body: <i>aki; vera'ama</i>	cockatoo: <i>bea'e</i>	far: <i>heka</i>
bone: <i>uki</i>	coconut: <i>ë'ë</i>	father: <i>napara</i>
bone of calf: <i>u'uma</i>	cold: <i>hahu'u</i>	feather: <i>onomo</i>
boy: <i>mono</i>	come: <i>ma</i>	few: <i>hoi; pirari</i>
breadfruit: <i>une</i>	come out: <i>ama'u</i>	find: <i>karo</i>
break: <i>ho'u</i>	complete: <i>loroka</i>	finger: <i>eke; fihi</i>
breast: <i>ame</i>	container: <i>tiro</i>	finish: <i>ore</i>
bright: <i>ovava</i>	cook: <i>uri</i>	fire: <i>aie'i</i>
brother: <i>ahara; ma'o; orora</i>	correct: <i>hove'a</i>	first: <i>opa; warehava</i>
burn: <i>ara; i'i</i>	cough: <i>ha'uehumo</i>	fish: <i>nane</i>
bush: <i>epa; haima</i>	crocodile: <i>enape</i>	fish species: <i>kapora; laha</i>
butterfly: <i>va'uva'u</i>	cry: <i>paua</i>	fishing: <i>ke'oro</i>
buy: <i>enaea</i>	cuscus: <i>kurokuro</i>	fit, be: <i>hove'a</i>
calf: <i>aimumu</i>	cut: <i>ahi; asi; asia; hava</i>	fly: <i>arepo</i>
calf bone: <i>u'uma</i>	dance: <i>mao</i>	fly, to: <i>vu'o</i>
call: <i>u</i>	daughter: <i>murū</i>	food: <i>narakau</i>
canoe: <i>ara'a</i>	day: <i>lare</i>	for: <i>ape</i>
canoe place: <i>fafaro'a</i>	dead: <i>va'a</i>	forehead: <i>maiēna</i>
carry: <i>fua</i>	die: <i>liave'i</i>	frog: <i>kenekumu</i>
cassowary: <i>larua</i>	dig: <i>ë'ë</i>	from: <i>mape</i>
catch: <i>mari</i>	dog: <i>evera</i>	front: <i>maiēna</i>
catfish: <i>maia</i>	don't: <i>vai</i>	fruit, to bear: <i>laka</i>
centipede: <i>u'uri</i>	drink: <i>mua</i>	full: <i>fu'iha</i>
charcoal: <i>epore</i>	dry: <i>hara'o</i>	garden: <i>faura</i>
child: <i>aua</i>	dry season: <i>sioro</i>	gather: <i>o'o</i>
chin: <i>u</i>	ear: <i>oe</i>	get: <i>a</i>
chop: <i>e'e</i>	early: <i>ma'ao; porapora</i>	get in: <i>si</i>
	earth: <i>vearovaeka</i>	gift: <i>veru</i>

girl: <i>murū</i>	in-law: <i>nomara</i>	mist: <i>orohavu</i>
give: <i>ini</i>	influence: <i>kure 'ai</i>	moon: <i>fuia</i>
go: <i>ona</i>	intestine: <i>hereane</i>	morning: <i>ivi 'ira</i>
go around: <i>leu</i>	island: <i>finu</i>	mosquito: <i>ifia</i>
go down: <i>ma 'i; ua 'i; wā 'i</i>	joint: <i>oko</i>	mother: <i>naora</i>
go in: <i>ure</i>	jump: <i>ferea</i>	mountain: <i>uo</i>
go up: <i>ava</i>	just then: <i>ma 'ao</i>	mouth: <i>anara</i>
God: <i>Au 'arari</i>	kill: <i>au</i>	mustard: <i>via</i>
good: <i>namaia</i>	knife: <i>akiva</i>	nail: <i>inimu</i>
grass: <i>loro</i>	know: <i>ore</i>	name: <i>uru</i>
grasshopper: <i>ponu</i>	ladle: <i>a 'o</i>	nape of neck: <i>ehune</i>
grease: <i>mero</i>	language: <i>ae</i>	near: <i>maima</i>
green: <i>o 'u</i>	laugh: <i>ana</i>	neck: <i>pani; ehune</i>
hair: <i>onomo; pupura; u 'umo</i>	leaf: <i>ore</i>	net: <i>vao</i>
hand: <i>upu</i>	left: <i>eani</i>	new: <i>oera</i>
head: <i>aro</i>	leg: <i>fera</i>	night: <i>ho 'ora</i>
hear: <i>pauamo 'e; ukuri</i>	life: <i>ma 'uri</i>	no: <i>kore 'ea</i>
heart: <i>hohiri</i>	light: <i>kaora</i>	northeast wind: <i>vaura</i>
heavy: <i>mehau</i>	lime: <i>maina</i>	nose: <i>noe</i>
help: <i>koarai</i>	listen: <i>mo 'e</i>	not: <i>one; ore</i>
here: <i>ane 'e; kane 'ea</i>	liver: <i>ahena</i>	not long: <i>sa 'i 'ore 'ea</i>
heron: <i>po 'e</i>	long: <i>veivei</i>	nothing: <i>ore 'ea</i>
high tide: <i>kaomo; noani</i>	long, not: <i>sa 'i 'ore 'ea</i>	now: <i>aika 'u</i>
hit: <i>ama</i>	louse: <i>amuri</i>	of: <i>vere</i>
hold: <i>mari</i>	low tide: <i>ovora</i>	okari: <i>sia</i>
hornbill: <i>meima</i>	make: <i>aora; ome; o 'e</i>	old: <i>ani; moea</i>
hot: <i>hahe 'a</i>	man: <i>aru</i>	old man: <i>ava 'ivori</i>
house: <i>ēa; kau</i>	mango: <i>meivi</i>	old woman: <i>a 'uvori</i>
hungry: <i>ehera</i>	many: <i>himiri</i>	on: <i>au</i>
hunt: <i>o 'ore</i>	mat: <i>keta</i>	one: <i>oki; pao 'a</i>
husband: <i>anure</i>	meat: <i>urara</i>	only: <i>lamo; 'ao</i>
husk: <i>fehea</i>	meet: <i>hafu</i>	open: <i>fa 'apai</i>
in: <i>lue; ma</i>	middle: <i>fihī</i>	or: <i>o</i>
	mind: <i>vire</i>	orchid: <i>kapai</i>

paddle: <i>kaia</i>	rub: <i>muhu</i>	so: <i>kava; soka; va'a</i>
pandanas: <i>keta</i>	rubbish: <i>ane</i>	some: <i>kou'ara</i>
parrot: <i>ie</i>	ruin: <i>hasi'avai</i>	someone: <i>üani; ae; üa'i</i>
path: <i>kere'a</i>	run: <i>uriri</i>	something: <i>ekakau; ekau; ome</i>
pawpaw: <i>loku</i>	run away: <i>li'o</i>	son: <i>mono</i>
people: <i>aru'u</i>	sago: <i>ai</i>	southwest wind: <i>lavara</i>
person: <i>arua'u</i>	same: <i>ëa'i'ao; pa'i</i>	spear: <i>boi; supi'a</i>
piece: <i>koru</i>	sand: <i>fae</i>	spider: <i>auare</i>
pig: <i>aiparo</i>	say: <i>au'i; o'i</i>	spittle: <i>aino</i>
plant: <i>lamu</i>	scorpion: <i>mihamiha</i>	spoil: <i>feha</i>
plant: <i>la'i</i>	season, dry: <i>sioro</i>	spoon: <i>isa'a</i>
platform: <i>faha</i>	season, wet: <i>uparare</i>	stab: <i>homa</i>
pot: <i>aio</i>	see: <i>ere</i>	stand: <i>lea</i>
power: <i>siahu</i>	seed: <i>fuani</i>	stand up: <i>u'e</i>
prawn type: <i>ka'i</i>	self: <i>ika</i>	star: <i>bihu'u</i>
prepare: <i>ema'i</i>	send: <i>sia</i>	stick: <i>uri</i>
previous: <i>hinehine; manera</i>	shellfish: <i>are'e</i>	stone: <i>ere</i>
pull: <i>ferea; veri</i>	shoot: <i>au; la'i</i>	stop: <i>soka</i>
push out: <i>homa'i</i>	short: <i>au</i>	story: <i>fari</i>
put: <i>o'i; üa</i>	shoulder: <i>laro</i>	straight: <i>hauka; no'a</i>
question: <i>ä; -ä'e</i>	show: <i>hava'u; ora'e</i>	strengthen: <i>haeke</i>
rain: <i>upa</i>	sick: <i>eka</i>	string bag: <i>ä'ö; fa'ari</i>
rat: <i>haua</i>	side: <i>oka'i; poe</i>	strong: <i>lofo</i>
ready: <i>kekese</i>	sister: <i>ma'omuru; onera</i>	struggle: <i>heafo</i>
reason: <i>ipi</i>	sit: <i>ha'uhave'i; ve'i</i>	sucker: <i>lire</i>
red: <i>viro</i>	skin: <i>bera'a</i>	sugarcane: <i>ase</i>
remaining: <i>li'i</i>	skin, take off: <i>hahe</i>	sun: <i>lare</i>
remove: <i>oura</i>	skirt: <i>amere</i>	swamp: <i>äo'a</i>
return: <i>loea; mue</i>	sky: <i>mene</i>	sweet potato: <i>hau'ani</i>
right: <i>haune</i>	sleep: <i>li</i>	swim: <i>leou</i>
ripe: <i>kine</i>	small: <i>fih; i'i; paka'u</i>	tail: <i>orora</i>
river: <i>vai</i>	smoke: <i>uma</i>	take: <i>a'a; o'ae</i>
root: <i>mene</i>	snake: <i>memere</i>	take off skin: <i>hahe</i>
round: <i>lohoru</i>	snot: <i>nori</i>	

taro species: <i>noa</i> ; <i>pirikari</i>	trip: <i>koare</i>	where: <i>ka'ama</i>
tell: <i>emera</i> ; <i>evera</i>	try: <i>ō'ē</i>	white: <i>e'ero</i>
that: <i>äē'a</i> ; <i>ehe</i> ; <i>ē'a</i>	turn: <i>ero</i>	who: <i>naero</i>
that's all: <i>ēa'a</i>	two: <i>ū'ūka</i>	why: <i>ene</i>
then: <i>anipe</i> ; <i>haveha</i> ; <i>luera</i>	under: <i>fe'u</i>	wind: <i>be'o</i>
there: <i>vehe</i>	unripe: <i>kaora</i>	wind, northeast: <i>vaura</i>
thigh: <i>hauraia</i>	usually: <i>veahiri</i>	wind, southwest: <i>lavara</i>
think: <i>la'a</i>	very: <i>ha'eka</i> ; <i>uma'i</i> ; <i>'i'i</i>	wing: <i>vaho</i>
this: <i>ne'e</i>	village: <i>lo'u</i>	with: <i>moha</i>
throat: <i>poko'u</i>	vine: <i>foa</i> ; <i>merove</i>	woman: <i>ā'u</i>
throw: <i>ari</i>	walk: <i>a'e</i>	wood: <i>oporo</i>
thumb: <i>nora</i>	wallaby: <i>havaro</i>	word: <i>ae</i>
tie: <i>mo'orea</i>	want: <i>vere</i>	work: <i>kivi</i>
to: <i>kai</i> ; <i>ma</i>	water: <i>aime</i>	yam: <i>lasi</i>
together: <i>la'i</i> ; <i>soa'oki'ao</i>	wear: <i>esi</i>	year: <i>sioro</i>
tomorrow: <i>pani'ira</i>	weave: <i>uri</i>	yellow: <i>nano</i>
tongue: <i>maiana</i>	wet: <i>fai'afai'a</i>	yes: <i>ēhē</i>
tooth: <i>hu'u</i>	wet season: <i>uparare</i>	yesterday: <i>lafi</i>
tree: <i>oharo</i>	what: <i>ena'i</i> ; <i>enena'i</i>	young: <i>apai</i>
tree species: <i>se'o</i>	when: <i>enaha'u</i> ; <i>veha</i>	

Appendix C: Texts

Seven relatively short texts are included in this section, all told by people from Uriri village. The first three are customary procedural in character, that is, they describe a customary activity. The first, Fishing (110 seconds in length), was told by Mini Wara, a middle-aged man. The next two, Gardening (40 seconds) and Weaving (55 seconds), were told by Urufa'u Avuvua, a middle-aged woman. The next text, Kikori Hunt (140 seconds), is a first person hunting narrative told by Mini Wara. The next three texts are broadly descriptive. Cuscus (25 seconds) is a description of the life of the cuscus told by Urufa'u Avuva. Church (20 seconds) is a statement by Simona, an old man, about his work for the church. My Life (55 seconds) is a complaint by Kakare Kuku, an old man, about the lack of help from his children. The final text, Prayer (75 seconds), is a prayer from a Sunday morning church service by James Aru, an educated middle-aged man.

Minimal editing was done in each text. Punctuation generally follows the intonation of the speaker, with full stops signalling pauses with falling intonation and commas signalling pauses with rising intonation. The presentation of the texts involves a three-line interlinearisation. The first line represents the actual pronunciation in the practical orthography. The second line gives the morphemic representation. Morphemes are given in isolation ignoring morphophonemic effects. For example, *novere* 'my' is represented as *nao-vere* since *nao* is the isolation form for 'I'. The third line gives a morpheme-by-morpheme gloss in English.

Fishing

Fishing 1

Nuvere ne'e lo'uvere fari nao ā'uvero, veahiri kaporaraveha ma'i'ani fari,
 nu'u-vere ne'e lo'u-vere fari nao ā'u-voro veahiri kapora-ra-veha ma'i-'ani fari
 1p-POSS this village-POSS story 1s woman-PL usually fish-IRR-when go.down-2/3pS story
 nao ne'e au'inao.
 nao ne'e au'i-nao
 1s this say-1s

'Our village story, I will tell the story of how the women go down to fish.'

Fishing 2

Nuvere ā'u erahe liaisani ivi'ira porapora ma'ao, erahe aua everae'isani.
 nu'u-vere ā'u erahe li-a-isani ivi'ira porapora ma'ao erahe aua evera-e-isani
 1p-POSS woman 3p sleep-get-and morning early early 3p child tell-2/3pO-and

'Our women they sleep and in the early morning they tell the children.'

Fishing 3

Nao aika'u kaporaveha wā'inao au'isani.
 Nao aika'u kapora-veha wā'i-nao au'i-isani
 1s now fish-when go.down-1s say-and

'I'll tell about how they go down to fish.'

Fishing 4

Wā'i ka'i homa'isani, ara'akaia aisani, vao aisani, aime katlain, erahe
 Wā'i ka'i homa'i-isani ara'a-kaia a-isani vao a-isani aime katlain erahe
 go.down prawn.type push.out-and canoe-paddle get-and net get-and water fishing.line 3p
 tiro, narakau oki va'a mari'isani, ā'ō luema, aisanipe wā'i ara'ama
 tiro narakau oki va'a mari-isani ā'ō lue-ma a-isani-pe wā'i ara'a-ma
 container food one so hold-and string.bag in-LOC get-and-? go.down canoe-LOC
 sihaiani.
 si-ha-isani
 get.in-3sS-and

'They go down and get the bait, get the paddle, get the bait net, fishing line, they get the water container, they hold some food, get the bilum and go down and get into the canoe.'

Fishing 5

Sihaisanipe va'a ama'u'isani.
 si-ha-isani-pe va'a ama'u-isani
 get.in-3sS-and-? so come.out-and

'They get in and go out.'

Fishing 6

Ama'u ke'oro ari'isani, luerama nane oki veriveri lorokarahama mene
 Ama'u ke'oro ari-isani luera-ma nane oki veri-RDP loroka-ra-ha-ma mene
 come.out fishing throw-and then-LOC fish one pull-CONT complete-IRR-3sS-LOC sky
 ereamu'isanima laifururahama, eraheva'a vere'isani narakau koru va'a
 erea-amu-isani-ma laifuru-ra-ha-ma erahe-va'a vere-isani narakau koru va'a
 see-3sO-and-LOC afternoon-IRR-3sS-LOC 3p-so want-and food piece so
 I'I'isani.
 I'I'-isani
 burn-and

'They go out and throw the fishing lines, the moment they finish pulling in the fish, when they see the sky and it is afternoon, they will cook the pieces of food they want.'

Fishing 7

I'I'isanipe naisanima lorokarahaveha.
 I'I'-isani-pe na-isani-ma loroka-ra-ha-veha
 burn-and-? eat-and-LOC complete-IRR-3sS-when

'They finish cooking and eating.'

Fishing 8

Aime era erorakape noani kaomoraha, eraheva'a kaiaka loea'isani
 Aime era ero-ra-kape noani kaomo-ra-ha erahe-va'a kaia-ka loea-isani
 water 3s turn-IRR-and high.tide high.tide-IRR-3sS 3p-so paddle-3sS return-and
 laifuru'ao.
 laifuru-'ao
 afternoon-only

'When the water is coming back in and going to high tide, they paddle and return back in the afternoon.'

Fishing 9

Kaiaka loea'isani aua erahe ore naora era kapora koare mape maha.
 kaia-ka loea-isani aua erahe ore naora era kapora koare mape ma-ha
 paddle-3sS return-and child 3p know mother 3s fish trip from come-3sS

'They paddle and return and the children know the mothers will come from the fishing trip.'

Fishing 10

E'aveha erahe ekau himiri kekese oporo e'eisani, narakau, ekau himiri
 e'a-veha erahe ekau himiri kekese oporo e'e-isani narakau ekau himiri
 that-when 3p something many ready wood chop-and food something many
 kivika o'i'isanipe erahevere ini fafaro'ama ao erea'isani naora era
 kivi-ka o'i-isani-pe erahe-vere ini fafaro'a-ma ao erea-isani naora era
 work-3sS put-and-? 3p-POSS eye canoe.place-LOC 2s see-and mother 3s
 loearaha.
 loea-ra-ha
 return-IRR-3sS

'That is why many things are ready, they chop wood and prepare and put out much food, their eyes look only to the canoe place, for their mother's return.'

Fishing 11

Naoraro	loearakape	naoraro	uraha	luerama,	aua	erahe	uriri'uriri'isani
naora-ro	loea-ra-kape	naora-ro	u-ra-ha	luera-ma	aua	erahe	uriri-RDP-isani
mother-ERG	return-IRR-and	mother-ERG	call-IRR-3sS	then-LOC	child	3p	run-CONT-and
naora	kai, wā'Y-isanipe	koi'ara	oporo hu'a	fua'isani, koi'ara	ē'a	eravere	
naora	kai wā'Y-isani-pe	koi'ara	oporo hu'a	fua-isani koi'ara	ē'a	era-verē	
mother	to go.down-and-?	another	wood block	carry-and	another	that	3s-POSS
katlain	ekakau	himiri	fua'isani, aisanipe	ava'isani.			
katlain	ekakau	himiri	fua-isani a-isani-pe	ava-isani			
fishing.line	something	many	carry-and	get-and-?	go.up-and		

'The mother returns, the mother calls, and the children run down to the mother, some carry blocks of wood, some carry fishing line and many other things, they get them and go up.'

Fishing 12

Ava'isani,	ekakau	himiri	o'i'isani	luerama,	narakau	era	lorokaraha,	apava'a
ava-isani	ekakau	himiri	o'i-isani	luera-ma	narakau	era	loroka-ra-ha	apa-va'a
go.up-and	something	many	put-and	then-LOC	food	3s	complete-IRR-3sS	after-so
mana	nane	Y'Y'isani.						
ma-na	nane	Y'Y-isani						
come-?	fish	burn-and						

'They go up and put the many things away, and right then when the food is completed, after they come and cook the fish.'

Fishing 13

Nane	Y'Y'isani	nanero	araraha,	soa'oki'ao	o'oka	ve'isanipe	neisani,	oki.
Nane	Y'Y'isani	nane-ro	ara-ra-ha	soa'oki'ao	o'o-ka	ve'i-isani-pe	na-isani	oki
fish	burn-and	fish-ERG	burn-IRR-3sS	together	gather-3sS	sit-and-?	eat-and	one
fahama		o'i'isani.						
faha-ma		o'i-isani						
platform-LOC		put-and						

'When the fish is cooked, they sit down together and eat and put a few on the platform.'

Fishing 14

Fari	au'i'i	ē'ama	mana	oreka.
Fari	au-i'i	ē'a-ma	ma-na	ore-ka
story	short-very	that-LOC	come-?	finish-3sS

'The very short story has come to the end.'

Gardening

Gardening 1

Opa	haima	ika	la'umenupe,	Y'Y'menuma	ararahaveha,	oharo	hehemenuma
Opa	haima	ika	la'u-m-'enu-pe	Y'Y-m-'enu-ma	ara-ra-ha-veha	oharo	hehe-m-'enu-ma
first bush	self	clean-?-1pS-?	burn-?-1pS-LOC	burn-IRR-3sS-when	tree	clear-?-1pS-LOC	
lorokarahaveha,		faura	menu	va'a.			
loroka-ra-ha-veha		faura	m-'enu	va'a			
complete-IRR-3sS-when		garden	?-1pS	so			

'First we clean the bush itself, burn the grass and when it is burned, clear the trees and when it is complete, do the gardening.'

Gardening 2

Noa'au, eisi lire'au, hau'ani ore'au, o'imenu.
 noa-'au eisi lire-'au hau'ani ore-'au o'i-m-'enu
 taro.sp-PL banana sucker-PL sweet.potato leaf-PL put-?-1pS

'We put in the taro suckers, banana suckers, and sweet potato leaves.'

Gardening 3

La'imenuma lakarahaveha, ona vorivori isani laka isani va'a.
 la'i-m-'enu-ma laka-ra-ha-veha ona vorivori isani laka isani va'a
 plant-?-1pS-LOC bear.fruit-IRR-3sS-when go big and bear.fruit and so

'When we plant it and it bears fruit, when it grows bigger and bears fruit.'

Gardening 4

Laka isani eisi lakarahama amamenu, noa lakarahama
 Laka isani eisi laka-ra-ha-ma ama-m-'enu noa laka-ra-ha-ma
 bear.fruit and banana bear.fruit-IRR-3sS-LOC hit-?-1pS taro.sp bear.fruit-IRR-3sS-LOC
 noa fereamenu pirikari ēa'ŋ'ao, pirikari ē'ēmenepe va'a, laka ē'ēmenu.
 noa ferea-m-'enu pirikari ēa'ŋ'ao pirikari ē'ē-m-'enu-pe va'a laka ē'ē-m-'enu
 taro.sp pull-?-1pS taro.sp same taro.sp dig-?-1pS-? so bear.fruit dig-?-1pS

'It bears fruit, when the bananas bear fruit we cut them, when the taros bear fruit we pull the taros, do the same with the other taros, we dig up the taros, we dig the ones that bear fruit.'

Gardening 5

Naume la'imenu noa lire ēa'ŋ'ao fereamenupe.
 Naume la'i-m-'enu noa lire ēa'ŋ'ao ferea-m-'enu-pe
 again plant-?-1pS taro.sp sucker same pull-?-1pS-?

'We pull the taro suckers again and plant them.'

Gardening 6

Lakarahaveha hove'arahaveha oreka faura va'a oreka.
 laka-ra-ha-veha hove'a-ra-ha-veha ore-ka faura va'a ore-ka
 bear.fruit-IRR-3sS-when correct-IRR-3sS-when finish-3sS garden so finish-3sS

'When it bears fruit and is all right, the garden is finished, it is finished.'

Weaving

Weaving 1

Keta moha ika au'inana.
 Keta moha ika au'i-nana
 mat with self say-?

'My talking starts with the mat.'

Weaving 2

Keta asi'enu, a'enupe mana larema o'i'enu, ane a'enu, keta uri'enu.
 Keta asi'enu a'enu-pe ma-na lare-ma o'i'enu ane a'enu keta uri'enu
 pandanas cut-1pS get-1pS-? come-? sun-LOC put-1pS rubbish get-1pS mat weave-1pS

'Cut the mat, we bring it to dry in the sun, remove the useless part (thorns), weave the mat.'

Weaving 3

Keta moha oka'ima ěa'a.
 Keta moha oka'i-ma ěa'a
 mat with side-LOC that.all

'That's all about the mat.'

Weaving 4

Ape amere.
 Ape amere
 for skirt

'Now the skirt.'

Weaving 5

Amere ahi'enu, ane a'enu, oura'enu, hahe'enu, muhu'enupe larema o'i'enu vaha
 Amere ahi-'enu ane a-'enu oura-'enu hahe-'enu muhu-'enu-pe lare-ma o'i-'enu vaha
 skirt cut-1pS rubbish get-1pS remove-1pS take.off-1pS rub-1pS-? sun-LOC put-1pS when
 hara'oha vaha amere uri'enu, mo'orea'enu.
 hara'o-ha vaha amere uri-'enu mo'orea-'enu
 dry-3sS when skirt weave-1pS tie-1pS

'Cut the skirt, get the rubbish and remove it, take it off, rub the grass and put in the sun, when dry, weave the skirt, tie it.'

Weaving 6

Mo'orea'enuma ā'u muruā'u esira ekau ěa'a.
 mo'orea-'enu-ma ā'u muru-ā'u esi-ra ekau ěa'a
 tie-1pS-LOC woman girl-woman wear-IRR something that.all

'When it is tied, women and girls can wear something, that's all.'

Weaving 7

Fa'ari ěa'i'ao, keta asi'enupe mana larema o'i'enu, ane a'enu fa'ari va'a
 Fa'ari ěa'i'ao keta asi-'enu-pe ma-na lare-ma o'i-'enu ane a-'enu fa'ari va'a
 basket same pandanas cut-1pS-? come-? sun-LOC put-1pS rubbish get-1pS basket so
 ā'uvoro hava'u lare va'a uri'enu.
 ā'u-voro hava'u lare va'a uri-'enu
 woman-PL show day so weave-1pS

'The basket is the same, cut the pandanas come put it in the sun, remove the rubbish, the basket women weave for the show day.'

Weaving 8

Felosip ʔu la'i so'a'oki'au o'oka ve'i anipe hava'u keta au amere la'i
 felosip ʔu la'i so'a'oki'au o'o-ka ve'i anipe hava'u keta au amere la'i
 fellowship woman together together gather-3sS sit then show mat PL skirt together
 uri'enu, fa'ari uri'enu kou'ara ma'i hava'u'enu, koi'ara o'i'enu, koi'ara
 uri'enu fa'ari uri'enu kou'ara ma'i hava'u'enu koi'ara o'i'enu koi'ara
 weave-1pS basket weave-1pS some go.down show-1pS another put-1pS another
 hava'u'enu, koi'ara o'i'enu, koi'ara ema'ia lira vaha keta.
 hava'u'enu koi'ara o'i'enu koi'ara ema'i-a li-ra vaha keta
 show-1pS another put-1pS another prepare-get sleep-IRR when mat

'The fellowship women gather together and sit down then weave skirts for the weaving show, we weave some baskets for the show, put some aside, others prepare for sleeping.'

Kikori Hunt

Kikori Hunt 1

Kikorima novere warehavama ona'enape ʔ'ama ve'i'ena luerama.
 Kikori-ma nao-vere warehava-ma ona'-ena-pe ʔ'a-ma ve'i'-ena luera-ma
 Kikori-LOC 1s-POSS first-LOC go-1sS-? that-LOC sit-1sS then-LOC

'My first time going and staying in Kikori.'

Kikori Hunt 2

Nomaraforo emerane'ani, aika'u au'i'ani, "Nu'u ao ora'emenu, nu'u'ani evera
 nomara-fe-ro emera-ne-'ani aika'u au'i-'ani Nu'u ao ora'e-m-'enu nu'u-'ani evera
 in.law-PL-ERG tell-1sO-2/3pS now say-2/3pS 1p 2s show-?-1pS 1p-2/3pS dog
 o'oreraveha ona'enu."
 o'ore-ra-veha ona'enu
 hunt-IRR-when go-1pS

'My in-laws told me, they said, "We will show you, we will go hunting with dogs."'

Kikori Hunt 3

Ivi'ira ma'ao, evera himiri a'enupe mana ara'ama ūa'enu lorokahaveha.
 Ivi'ira ma'ao evera himiri a'-enu-pe ma-na ara'a-ma ūa'-enu loroka-ha-veha
 morning early dog many get-1pS-? come-? canoe-LOC put-1pS complete-3sS-when

'Early in the morning we got many dogs, came and put them into the canoe, that was complete.'

Kikori Hunt 4

Ē'ē fehea'anipe, ai fa'arima ūaro'erama soka kaiaka ama'u ama'u'enu,
 Ē'ē fehea-'ani-pe ai fa'ari-ma ūa-ro'era-ma soka kaia-ka ama'u ama'u'enu
 coconut husk-2/3pS-? sago basket-LOC put-and-LOC so paddle-3sS come.out come.out-1pS
 ononoma finu pairavere ʔ'ama o'iamu'enu.
 ona-RDP-ma finu paira-verē ʔ'a-ma o'i-amu'enu
 go-CONT-LOC island another-? that-LOC put-3sO-1pS

'We husked coconut and putting sago into baskets, so we paddled, coming out, we came out, going, we put the canoe there at another island.'

Kikori Hunt 5

Ara'a lamuro'era ma nu'u va'a ure'enu, evera a'enupe.
 Ara'a lamu-ro'era ma nu'u va'a ure'enu evera a'enu-pe
 canoe plant-and-LOC 1p so go.in-1pS dog get-1pS-?

'We planted the canoe and went into the bush, we got the dogs.'

Kikori Hunt 6

Ure'enupe erahevere kere'a ao'a hi'ivira ha'eka, ai vorivori voro lea'ani, oporo
 ure'enu-pe erahe-vere kere'a ao'a hi'ivira ha'eka ai vorivori voro lea'ani oporo
 go.in-1pS-? 3p-POSS path swamp big very sago big PL stand-2/3pS wood
 ore'ea, ai voro.
 ore'ea ai voro
 nothing sago PL

'We went in, their path is a very big swamp, big sagoes were standing, no trees, only sagoes.'

Kikori Hunt 7

Ē'a, ai lue ē'a ao'ama leu'enu, evera o'ae a leu'enu.
 Ē'a ai lue ē'a ao'a-ma leu'enu evera o'ae a leu'enu
 that sago in that swamp-LOC go.around-1pS dog take get go.around-1pS

'We went around in the sagoes in that swamp, taking the dogs and going around.'

Kikori Hunt 8

Leu, leu evera erahe ona sa'i ore'ea, wā'ira ma'ao aiparo hi'ivira
 Leu leu evera erahe ona sa'i ore'ea wā'i-ra ma'ao aiparo hi'ivira
 go.around go.around dog 3p go not long go.down-IRR just.then pig big
 kivismu'ani.
 kivi-amu'ani
 work-3sO-2/3pS

'We went around and around, the dogs did not go around very long, just then they started chasing a big pig.'

Kikori Hunt 9

Aiparo hi'ivira a'enu, evera voro omeamu'anima, uriri'enupe mana akiva
 Aiparo hi'ivira a'enu evera voro ome-amu'ani-ma uriri'enu-pe ma-na akiva
 pig big get-1pS dog PL make-get-2/3pS-LOC run-1pS-? come-? knife
 homamu'enu lorokahaveha aiparo amu'enupe ona poema o'iamu'enu.
 homa-amu'enu loroka-ha-veha aiparo a-amu'enu-pe ona poe-ma o'i-amu'enu
 stab-3sO-1pS complete-3sS-when pig get-3sO-1pS-? go side-LOC put-3sO-1pS

'Getting the big pig, the dogs chased the big pig, and running we came and stabbed the pig with the knife, after completed we got the pig and put it on the side.'

Kikori Hunt 10

Poema o'iamu lo'era ma.
 poe-ma o'i-amu lo'e-ra ma
 side-LOC put-3sO and-IRR-LOC

'We put it on the side.'

Kikori Hunt 11

Äë'a aiparo hi'ivira uma'i ama'uraveha ara'avere, heafo ha'eka.
 Äë'a aiparo hi'ivira uma'i ama'u-ra-veha ara'a-vere heafo ha'eka
 that pig big very come.out-IRR-when canoe-? struggle very

'When we tried to pull that very big pig out into the canoe it was very hard work.'

Kikori Hunt 12

Aua pirari ore'ea, nu'u aua ü'üka pao'a lamoha.
 Aua pirari ore'ea nu'u aua ü'üka pao'a lamo-ha.
 child few nothing 1p child two one only-3sS

'There were not plenty of us, we were only three people.'

Kikori Hunt 13

Aiparo uma'i veriamu'a, veriamu'a, ama'u, ama'u, ama'u, ama'u, ama'u.
 Aiparo uma'i veri-amu-'a veri-amu-'a ama'u ama'u ama'u ama'u ama'u
 pig very pull-3sO-? pull-3sO-? come.out come.out come.out come.out come.out

'We pulled and pulled the pig, coming out, coming out, coming out, coming out, coming out.'

Kikori Hunt 14

Vai pairavere o'iamu'enu ara'avere kere'a uma'i heka ha'eka, vai pairama
 Vai paira-vere o'i-amu-'enu ara'a-vere kere'a uma'i heka ha'eka vai paira-ma
 river another-? put-3sO-1pS canoe-POSS path very far very river another-LOC
 ve'iha.
 ve'i-ha
 sit-3sS

'We put it at another river, the canoe path was very far on the other side of the river.'

Kikori Hunt 15

Aiparo ë'a, vai paira vere o'iamu'enupe aua koi'ara ara'a haveha ero'ani.
 Aiparo ë'a vai paira vere o'i-amu-'enu-pe aua koi'ara ara'a haveha ero-'ani
 pig that river another ? put-3sO-1pS-? child another canoe and.then turn-2/3pS

'We put that pig to the other side of the river, some boys went around for the canoe.'

Kikori Hunt 16

Aua koi'ara ona ara'a amu'ani, va'a, muc'ani muc'enupe mana aiparo
 Aua koi'ara ona ara'a a-amu-'ani va'a muc'ani muc'enu-pe ma-na aiparo
 child another go canoe get-3sO-2/3pS so return-2/3pS return-1pS-? come-? pig
 üamu'enupe.
 üa-amu-'enu-pe
 put-3sO-1pS-?

'Other boys went to get the canoe, we returned, returning we put the pig.'

Kikori Hunt 17

Aiparo hi'ivika ha'eka, üamu'enu lorokahaveha soka.
 Aiparo hi'ivika ha'eka üa-amu-'enu loroka-ha-veha soka
 pig big very put-3sO-1pS complete-3sS-when so

'The very big pig, we put it in finished.'

Kikori Hunt 18

Kaiaka mue'enu.
 kaia-ka mue-'enu
 paddle-3sS return-1pS

'Paddling we returned.'

Kikori Hunt 19

Kaiaka mano, mano, mano mana omema lo'uma.
 kaia-ka ma-no ma-no ma-no ma-na ome-ma lo'u-ma
 paddle-3sS come-? come-? come-? come-? something-LOC village-LOC

'Paddling we came, came, came, came, to somewhere, to the village.'

Kikori Hunt 20

Lo'uma o'iamu lo'erama aiparo va'a havamu'enu.
 lo'u-ma o'i-amu lo'e-ra-ma aiparo va'a hava-amu-'enu
 village-LOC put-3sO and-IRR-LOC pig so cut-3sO-1pS

'Put it in the village and then cut the pig.'

Kikori Hunt 21

Aiparo havamu'enuma, erahe ore ē'a aiparo uma'i, a'onara ē'ama.
 Aiparo hava-amu-'enu-ma erahe ore ē'a aiparo uma'i a-ona-ra ē'a-ma
 pig cut-3sO-1pS-LOC 3p NEG that pig very get-go-IRR that-LOC

'We cut the pig, they (in-laws) did not get the pig and go.'

Kikori Hunt 22

Vere'ani ē'a koru i'i'ao a lo'erama au'i'ani, "Ne'e overe aiparo,"
 vere'ani ē'a koru i'i'ao a lo'e-ra-ma au'i-'ani Ne'e ao-verē aiparo
 want-2/3pS that piece small-only get and-IRR-LOC say-2/3pS this 2s-POSS pig
 o'ani, "a'a one ao ē'aveha herafohe."
 o'i-'ani a'a ona-e ao ē'a-veha herafo-he
 say-2/3pS take go-IMP? 2s that-when struggle-2sS

'They got the small pieces that they wanted and then said, "This is your pig," they said, "Take it and go because you did hard work."'

Kikori Hunt 23

Soka aiparo va'a a'ama'enu, ēama.
 Soka aiparo va'a a'a-ma-'enu ēa-ma
 so pig dead take-come-1pS house-LOC

'So we brought the pig, brought it to the house.'

Kikori Hunt 24

A'ama'enupe uri'enupe na'enu.
 a'a-ma-'enu-pe uri-'enu-pe na'enu
 take-come-1pS-? cook-1pS-? eat-1pS

'We cooked it, and ate it.'

Kikori Hunt 25

Ē'aveha erahevere kere'a aiparo one karora, erahevere kere'a namaia.
 ē'a-veha erahe-vere kere'a aiparo one karo-ra erahe-vere kere'a namaia
 that-when 3p-POSS path pig cannot find-IRR 3p-POSS path good

'Therefore their place is good, you do not need to look for pigs.'

The Cuscus

Cuscus 1

Kurokuro erahe oharo moha ve'i'ani.
 Kurokuro erahe oharo moha ve'i-'ani
 cuscus 3p tree with sit-2/3pS

'Cuscuses sit in trees.'

Cuscus 2

Eheraerahaveha erahe avaha loku kine'ao neisani, loku moha
 ehara-e-ra-ha-veha erahe ava-ha loku kine-'ao na-isani loku moha
 hungry-2/3pO-IRR-3sS-when 3p go.up-3sS pawpaw ripe-only eat-and pawpaw with
 ava'isanipe loku kine'ao neisani, wā'r'isani ona oharo fuani koi'ara ēa'r'ao
 ava-isani-pe loku kine-'ao na-isani wā'r'isani ona oharo fuani koi'ara ēa'r'ao
 go.up-and-? pawpaw ripe-only eat-and go.down-and go tree seed another same
 neisani, wā'r'isanipe ona oharo pairavere avaraha.
 na-isani wā'r'isani-pe ona oharo paira-vere ava-ra-ha
 eat-and go.down-and-? go tree another-? go.up-IRR-3sS

'When they are hungry they go up and eat only ripe pawpaw, they go up with the pawpaw and eat only ripe pawpaw, they go down and then up another fruit tree in the same way, they go up and eat, they go down and going to another tree go up.'

Cuscus 3

Oharo pairavere avarakape ēa'r'ao, oharo fuani ē'a'ao namaiaarahama era ve'ira
 Oharo paira-vere ava-ra-kape ēa'r'ao oharo fuani ē'a-'ao namaia-ra-ha-ma era ve'i-ra
 tree another-? go.up-IRR-and same tree seed that-only good-IRR-3sS-LOC 3s sit-IRR
 kape ao naraha.
 kape ao na-ra-ha
 and 2s eat-IRR-3sS

'They go up another tree the same way, when the fruit is good, it will stay in only that tree and just eat.'

Working in the Church

Church 1

Nao 26 sioro, nao ekalesia kivia'ena manomanoma aika'u.
 Nao 26 sioro nao ekalesia kivi-a-'ena ma-no-RDP-ma aika'u
 1s 26 year 1s church work-?-1sS come-?-CONT-LOC now

'I have worked for the church for 26 years.'

Church 2

Ne'e lao ūa'iro maha, nao hafuneha.
 Ne'e lao ūa'i-ro ma-ha nao hafu-ne-ha
 this European someone-ERG come-3sS 1s meet-1sO-3sS

'This European has come and has met me.'

Church 3

Kava novere fari la'i au'i nao, ekalesia luema ve'i'ena sioro la'i au'inao.
 Kava nao-vere fari la'i au'i nao ekalesia lue-ma ve'i-'ena sioro la'i au'i-nao
 so 1s-POSS story FUT say 1s church in-LOC sit-1sS year FUT say-1s

'So I'm telling my story of my years staying in the church.'

Church 4

Sioro hove'a 26 sioro, manomanoma ne'e.
 Sioro hove'a 26 sioro ma-no-RDP-ma ne'e
 year correct 26 year come-?-CONT-LOC this

'Twenty-six years have come to now.'

My Life

My Life 1

Nao aua'aua moha ma'uri fehaha nao ore hove'ara, novere ma'uri.
 Nao aua-RDP moha ma'uri feha-ha nao ore hove'a-ra nao-vere ma'uri
 1s child-CONT with life spoil-3sS 1s NEG be.fit-IRR 1s-POSS life

'The children haven't been looking after me, I'm not strong, my life.'

My Life 2

Ē'aveha aika'u, nao lao ūa'i ne'e avaha novere fari ne'e au'i'ena.
 Ē'a-veha aika'u nao lao ūa'i ne'e ava-ha nao-vere fari ne'e au'i-'ena
 that-when now 1s European someone this go.up-3sS 1s-POSS story this say-1sS

'That's why this European man came so I'm telling him my story.'

My Life 3

Ē'aveha novere ma'uri ore hove'ara.
 Ē'a-veha nao-vere ma'uri ore hove'a-ra
 that-when 1s-POSS life NEG be.fit-IRR

'That's why my life is not fit.'

My Life 4

Ma'uri aua ore koarainera.
 Ma'uri aua ore koarai-ne-ra
 life child NEG help-1sO-IRR

'The children did not help my life.'

My Life 5

Ma'uri fehaha.
 Ma'uri feha-ha
 life spoil-3sS

'My life is spoiled.'

My Life 6

Fehahaveha novere lofo, anivere lofo, hove'a ne'e lofo ore hove'anera.
 feha-ha-veha nao-vere lofo ani-vere lofo hove'a ne'e lofo ore hove'a-ne-ra
 spoil-3sS-when 1s-POSS strong old-? strong be.fit this strong NEG be.fit-1sO-IRR

'Before it was spoiled, my strength was all right, this fitness is not strong, fitness is not strong.'

My Life 7

Lofo ore hove'anera.
 Lofo ore hove'a-ne-ra
 strong NEG be.fit-1sO-IRR

'My fitness is not strong.'

My Life 8

Ē'aveha naro ona'ena ma'ena luema, ore hove'ara.
 ē'a-veha nao-ro ona-'ena ma-'ena lue-ma ore hove'a-ra
 that-when 1s-ERG go-1sS come-1sS in-LOC NEG be.fit-IRR

'That's why when I go and come in I'm not fit.'

My Life 9

Ē'aveha novere fari ne'e oreka.
 ē'a-veha nao-vere fari ne'e ore-ka
 that-when 1s-POSS story this finish-3sS

'That's why my story ends here.'

A Prayer

Prayer 1

Overe ini ane'e vearovaeakavere auma, vearovaeakavere luema foa kona luema.
 ao-vere ini ane'e vearovaeaka-vere au-ma vearovaeaka-vere lue-ma foa kona lue-ma
 2s-POSS eye here earth-? on-LOC earth-? in-LOC four corner in-LOC

'Your eye is here on the earth, in the earth in the four corners.'

Prayer 2

Overe ini era ovava hi'ivira ha'eka.
 ao-vere ini era ovava hi'ivira ha'eka
 2s-POSS eye 3s bright big very

'Your eyes are very bright.'

Prayer 3

Arua'u moha aro mape ma'i vera'ama erahevere upu ekeke, erahevere fera
 Arua'u moha aro mape ma'i vera'ama erahe-veru upu eke-RDP erahe-veru fera
 person with head from go.down body 3p-POSS hand finger-PL 3p-POSS leg
 ekeke himiri, erahevere hohiri fuani, eravere hereane himiri ao kuri'a ereahe.
 eke-RDP himiri erahe-veru hohiri fuani era-veru hereane himiri ao kuri'a erea-he
 finger-PL many 3p-POSS heart seed 3s-POSS intestine many 2s already see-2sS

'You already see people from their head going down to the body, their fingers and many toes, their heart and intestines.'

Prayer 4

Aika'u ivi'ira, overe nenu ūahe veru.
 Aika'u ivi'ira ao-vere nenu ūa-he veru
 now morning 2s-POSS give put-2sS gift

'This morning you gave your gift.'

Prayer 5

Aika'u vere testimoni luema, Miriam Ori, era testifaiha eravere ae, ma'uri,
 Aika'u vere testimoni lue-ma Miriam Ori era testifai-ha era-vere ae ma'uri
 now POSS testimony in-LOC Miriam Ori 3s testify-3sS 3s-POSS word life
 era eka ve'iha ma'uri vere nuvere maienama au'iha.
 era eka ve'i-ha ma'uri vere nu'u-vere maiena-ma au'i-ha
 3s sick sit-3sS life POSS 1p-POSS front-LOC say-3sS

'In today's testimony Miriam Ori testified about her life, she was staying sick, she told her life story in front of us.'

Prayer 6

Nuro mo'erape, ao sukerere ae'eraveha.
 nu'u-ro mo'e-ra-pe ao sukerere ae-'e-ra-veha
 1p-ERG listen-IRR-? 2s belief someone-2sO-IRR-when

'We will listen and believe you.'

Prayer 7

Poe ekakau himiri, poe kure'ai himiri one la'araveha.
 Poe ekakau himiri poe kure'ai himiri one la'a-ra-veha
 side something many side influence many cannot think-IRR-when

'When many side things, side things influence us, we will not think of them.'

Prayer 8

Ē'a testimoni namaia a'amaha.
 Ē'a testimoni namaia a'a-ma-ha
 that testimony good take-come-3sS

'She brought that good testimony.'

Prayer 9

Ē'a testimoni luema era chalenj hi'ivira ha'eka nenu ūaha aika'u ivi'ira luema,
 Ē'a testimoni lue-ma era chalenj hi'ivira ha'eka nenu ūa-ha aika'u ivi'ira lue-ma
 that testimony in-LOC 3s challenge big very give put-3sS now morning in-LOC
 ne'e ēa vere ve'i'enu arua'u himiri.
 ne'e ēa vere ve'i-'enu arua'u himiri
 this house POSS sit-1pS person many

'In that testimony she gave a very big challenge to us this morning, the many people sitting in this house.'

Prayer 10

Erahe vire fa'apai'amo'e.
 Erahe vire fa'apai-'amo'e
 3p mind open-3p

'You open their minds.'

Prayer 11

Ē'aveha napara ao tankiu ini'e'enu, ne'e ae himiri.
 ē'a-veha napara ao tankiu ini-'e-'enu ne'e ae himiri
 that-when father 2s thanks give-2sO-1pS this word many

'That's why, father, we give thanks for you making these many words.'

Prayer 12

Aro o'ekema, aro ē'a aevere luema leve, aro o'ekema
 ao-ro o'e-ke-ma ao-ro ē'a ae-vere lue-ma lea-ve ao-ro o'e-ke-ma
 2s-ERG make-2sS-LOC 2s-ERG that word-POSS in-LOC stand-? 2s-ERG make-2sS-LOC
 o'ekema haekae, lofohae siahuhae.
 o'e-ke-ma haek-ka-e lofo-ha-e siahu-ha-e
 make-2sS-LOC strengthen-3sS-IMP strong-3sS-IMP power-3sS-IMP

'You stand in those words to make us strong, with strength and power.'

Prayer 13

Au'arari, nuvere no'i ae fihi ē'a'a.
 Au'arari nu'u-vere no'i ae fihi ē'a'a
 God 1p-POSS ask word small that.all

'God this is our small request, that's all.'

Prayer 14

Amen.
 amen
 amen

'Amen.'

Bibliography

- Brown, H. A. 1973. The Eleman language family. In *The linguistic situation in the Gulf District and adjacent areas, Papua New Guinea*, ed. Karl Franklin, 280-376. Pacific Linguistics C-26. Canberra: Australian National University.
- Clifton, John M. 1994. Stable multilingualism in a small language group: the case of Kaki Ae. *Language and Linguistics in Melanesia* 25:107-24.
- Grimes, Barbara F., ed. 1992. *Ethnologue: Languages of the world*. 12th ed. Dallas: Summer Institute of Linguistics.
- Lloyd, Richard G. 1973. The Angan language family. In *The linguistic situation in the Gulf District and adjacent areas, Papua New Guinea*, ed. Karl Franklin, 31-110. Pacific Linguistics C-26. Canberra: Australian National University.
- Wurm, S. A., and Shirô Hattori. 1981. *Language atlas of the Pacific area*. Canberra: The Australian Academy of the Humanities.

John M. Clifton
 56721 Cowling Road
 Three Rivers, MI 49002

jmclifton@aol.com